

LONDON, SATURDAY, FEBRUARY 18, 1860.

CLASSICAL THEOLOGY.—VI.

CERES AND AUGUST—(CONTINUED.)

IN mythological history and its attendant fables we cannot but discern a continual allusion to persons and occurrences, as well as places, which must have belonged to the antediluvian ages, of which we can find no detailed account, and which, therefore, can be considered as possessing only the shadow of truth. Doctors differ; and certainly the learned in chronology and mythology have their disagreements. Notwithstanding this they have left ample scope in their computation of periods of time to validate the assumption that Ogyges, Janus and Saturn (so understood), reigned during the lifetime of Noah. The accounts of the Ogygian and Deucalionian floods may be considered as confirmative of the narrative of the Noachic deluge.

Some have concluded that the first king of Bœotia, who built the city of Thebes (the so called Stybe of Cadmus), and the first king of Italy (heretofore called Saturnia, from Saturn, and afterwards Latium), the founder of the city of Janiculum, are to be regarded not as two persons but as one and the same king. With this key we are able to comprehend how Ogyges has been made Janus, Janus Saturn, and Saturn Noah. In fact this is the only legitimate way in which we can consider Saturn as Noah; the Saturnalia offer no disparagement to this identification—Saturn and Noah are both said to have been the first who planted the vine, and our former significations are in unison with the present. It is the sacrifices of Janus and Saturn and the latter person's abnegated place among the *Dii majorum Gentium* which totally separate them and brings us back to the entire unity of Noah and Janus; the one demanded a human victim and was at most but a terrestrial god, the other required a simple cake and was a celestial deity at least.

But it was not the descendants of the patriarch who gave the stars their names, but the denominations of the stars conferred upon some which gave them their everlasting names in a visible eternity; and the old form of canonization, or apotheosis, embodied the soul, or perpetual being of Noah, in the bright representation of the illuminous Janus. Adam, by a like metastasis had perhaps likewise been translated into Saturn as the highest discoverable star then known, if not so still. This metathesis possibly may explain the meaning of Jupiter driving his father out of his kingdom, that is to say, the new or renewed earth may be said to have superseded the old or exterminated world.

We will now return to the more philosophical sense of the history of Janus as the emblem of practical wisdom. Tully is of opinion that a prudent person should, as it were, have two faces—that in accordance with his natural perceptions of the present his sagacity and judgment ought to be able to draw comparisons between accidents and consequences; and by a wise connection of causes and events, to join the occurrences of the past with the incidents of the future. It is Solomon who assures us that wisdom dwelt with prudence, to “find out knowledge of witty inventions.” He says of her (Wisdom) “By me kings reign, and princes decree justice. Riches and honour are with me; yea, durable riches and righteousness. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth . . . when he prepared the heavens . . . when he established the clouds . . . when he strengthened the foundations of the deep . . . when he appointed the foundations of the earth; then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth: and my delights were with the sons of men.”

Janus was called the “Guardian of the ways.” His statue holds a rod in his left hand and a key in the other:

he ruled not with a rod of iron; his sway was one of mildness and magnanimity; as to his sceptre, it was a divining and guiding rod, which intimated if there was wrong done it was not to go unpunished; evil ways must be corrected, and the right road pointed out. Janus was called *claviger*, or usher and keeper of roads; we shall see if he brought his subjects into good ways and made them keep a proper path, that it was by no other compulsion than that of instruction. “Train up a child in the way he should go, and when he is old he will not depart from it. Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell.” But before you think of doing such things, remember to “apply thine heart unto instruction, and thine ears to the words of knowledge. A word fitly spoken is like apples of gold in pictures of silver. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. Make no friendship with an angry man; and with a furious man thou shalt not go.”

Intolerant persecution, violent coercion, and intromission of all kinds, are against the spirit and teachings of our Craft as Masons. We hold with the catholic spirit of the law of divine redemption. We have protested against the power of man being equal to the power of God. Our path is one of peace and social happiness, in which we wish to advance and not retrograde. But as soldiers and servitors under the banner of light, we must be disciplined by duty; like Janus, we hold a key of the temple within, to exclude as well as admit. And here we may be pardoned a diversion upon a sin too common even in our enlightened day and generation. Cruelty is the curse of a country. If we cannot “soothe the savage breast,” at least its ways are not to be a snare to the soul. Blows and kicks administered to the lean back and sides of a half starved horse or toiling ass, however amply provided, will not increase strength or ease work, and the staff of authority might well be more frequently interposed to prevent such abuse of their powers by the lords of the creation. The same observation applies in the case of the “institution” of slavery. Chattel or not, let those who have the power, recollect that their coloured fellow mortal has at least bodily sensations, if not mental perceptions, as acute as their own; if cruelty to a quadruped is reprehensible, do not refuse the same consideration to the biped who walks erect in humble imitation of white humanity.

Janus's key was said to have been a “key of all things.” Nothing was too secret, private, or obscure, for it to unlock and lay open. Is there anything so hard and intricate that a careful consideration cannot understand? “It is the glory of God to conceal a thing; but the honour of kings to search out a matter.” To that end king Solomon made a search after wisdom, and found she “hath builded her house, she hath hewn out her seven pillars.” The key of gold is excellent; but the key of Janus is still in store for the prudent man; gold cannot keep the silver cord from being loosened, or the golden bowl from being broken; neither can it make the sordid charitable, or “riches kept for the owners thereof,” not be “to their hurt . . . those riches perish by evil travail.” But that little mental instrument typified by the key of Janus, can tune the silver cord, secure the golden bowl, prevent riches from perishing, and show us that there is a dispensation where all is no longer vanity and vexation of spirit under the sun; it can turn and unturn the bar of the gate of the spiritual temple. He who possesses this key is enabled to examine and find out the proper ways of business and friendship; he contemplates the intricate dispositions and aspects in the events and affairs of the world; he removes their difficulties; he acquires and disseminates what is useful, and modifies or conceals what is hurtful—that is, he deals with it accordingly. Nor does he rest here; he has reserved thoughts for himself to resolve mysteries and secrets; in other words, “To understand a proverb and the interpretation, the words of the wise and their dark sayings.” He can

penetrate into passages unknown, and view objects long lost sight of, remote from ordinary investigation and the more common sense of the world.

Prophetic indeed of the reign of Christ upon earth, or the real government of his established laws, are the verses which follow, as translated from Virgil, which may be found more beautifully adapted in Heber's *Palestine* :—

“ Then dire debate, and impious war shall cease
And the stern age be softened into peace ;
Sweet banished faith shall once again return,
And vestal fires on hallowed altars burn ;
The Remus with Quirinus shall sustain
The righteous laws, and fraud and force restrain ;
Janus himself shall in his temple wait,
And keep the dreadful evil from his gate ;
Imprisoned Fury, rest of her domains,
With fell Bellona, bound in endless chains,
High on a trophy raised of useless arms,
Shall sit the mockery of their dread alarms.”

Here the twofold delineation of Janus is again made to designate two kings, Remus and Quirinus, otherwise Romulus, under one reign, one administration and one person. In these verses likewise Virgil alludes to the shutting of the temple of Janus, because being opened in the time of war, that all might pray the assistance of Janus as the god of peace, for the restoration of his blessings, those who made war were ever to be reminded that its grand object and triumph was in accomplishing a peace, and the quick return of armies into their native country. Ovid, too, in a distich, refers to the surnames of Janus with a like corresponding inference :—

“ Nomina ridebis, modo namque Patulcius idem,
Et modo sacrificio Clusius ore vocor.”

“ The priest but now calls me by name Patulcius,
Then o'er again next moment names me Clusius.”

And so in the Fasti he proceeds to narrate among other particulars respecting himself that his power is great and his offices many. Over all that is visible in the heights of the heavens, in the depths of the earth, in the air, in the sea, is the exercise of his dominions : he guards their portals, and they open and shut under his supervision. “ For,” says he, “ the march of the hours, of the seasons, of the year, are at my disposal. The glorious luminary of day, and Jupiter, from whence it sprung, move not forth nor return without my ministration. Why is it that at your most strict ceremonies, sacrifices, and oblations, before all other deities you proffer your first act of obligation and worship to me ? The motive is that you may propitiate me in your favour to throw wide the celestial gates to give the messengers of your prayers free access to those gods to whom they were addressed.”

GEMS OF THOUGHT.—There is a ladder in heaven, whose base God has placed in human affections, tender instincts, symbolic feelings, sacraments of love through which the soul rises higher and higher, ripening as she goes, till she outgrows the summer, and changes, as she rises, into the image of the Divine. At the very top of this ladder—at the threshold of paradise—blazes, dazzling and crystalline, that celestial grade, where the soul knows self no more, having learned, through a long experience of devotion, how blest it is to lose herself in that eternal love and beauty, of which all earthly fairness and grandeur are but the dim type—the distant shadow.—*New York Masonic Chronicle.*

A CASE FOR SYMPATHY.—A Worcester journal has been handed to us containing an appeal on behalf of three sisters, deaf and dumb, who from a condition of comfort and respectability have been reduced to penury. They are the daughters of Mr. William Devereux, of Bromyard, who died in 1829, leaving nine children, including the three daughters, who are suffering under the double calamity alluded to. The youngest of these females is forty-seven years of age. Till recently they have been cared for by relatives, but their means of maintenance have failed, their last support being removed by the sudden death of a sister under whose roof they had been sheltered. The call upon the public appears likely to meet with a hearty response. Mr. Alderman Lea appears in the list with a donation of £50. E. R. Nicholas, Esq., of Bewdley, the Rev. J. Bearcroft, and Martin Curtler, Esq., each give £10. The two Lodges of Freemasons in Worcester have given £5 5s. each, and there are not a few other donations of £5 and under.

FREEMASONRY AND ITS INSTITUTES.—III.

(Continued from page 83).

WE will now proceed to take a brief survey of the religious or superstitions of the ancient nations of the world, who, with the exception of the Jews, were all idolators. The Jews themselves indeed, as a nation, often lapsed into idolatry, for which they were severely punished by God, but we find there was always a remnant who maintained the true faith as delivered them from God by Moses ; as even in the time of Ahab, when their national religion might be called the worship of Baal, there still remained “ seven thousand men who had not bowed the knee to Baal,” (1 Kings, xix. 18). After the Babylonish captivity, however, we do not read that the Jews again fell into idolatry. Among the earliest institutions of all nations are those which regard religious worship. The sentiment of religion is deeply rooted in the human mind ; among all nations some traces of a religion are found, for even the aborigines of Australia, who are considered in the lowest grade of the human species, and who are said to be without a religion, even they endeavour to propitiate an evil spirit. A savage would most naturally seek to propitiate that being to whom he owed his most apparent benefits, and from the general order and plan of nature would infer the existence of a God ; even the temporary irregularities of the seasons lead him to a veneration of the unknown power which occasions them ; the North American Indian terms thunder “ the voice of the great Manitou.” Warburton (*Divine Leg.*, b. iii. s. 4) says, “ The worship of superior powers, the supposed causes of extraordinary events and the authors of good and evil, is natural to man in his rudest condition, and necessarily proceeds from hope and fear, the two mainsprings of the human soul.” Man in his original state was endowed with a nature in harmony with all the conditions of his existence ; his abode was Paradise ; peace reigned within and around him. As the unruffled waters give back the placid image of the heavens above them, so man in his original state reflected the divine tranquillity of the Creator ; but sin estranged him from his Maker, selfishness became his master passion, and, prompted by the Devil, brought envy, hatred and malice into the world, to be followed by discord and blood, “ for God created man to be immortal, and made him to be an image of his own eternity. Nevertheless, through envy of the Devil, came death into the world,” (Wisdom ii. 23). Of this, Cain furnished an early and terrible example, when, of the first two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonstrated that new passions had inflamed the human breast. The ties of brotherhood and love being thus rudely snapped, there now arose two races among men ; the sons of God, or children of light, and the sons of men, or children of darkness ; the former were the descendants of Seth, who framed their lives upon that divine system given them by the Almighty ; the latter sprang from Cain, who, driven out from God's presence “ fugitive and vagabond,” sought by their own contrivance to supply what seemed irreparably lost. The descendants of Seth at last became infected by the profaneness and immorality of the sons of men. Iniquity prevailed, and in the waters of an awful deluge we see the proof of the divine displeasure, then—

“ The south wind rose, and with black wings
Wide hovering, all the clouds together drove
From under heaven ; the hills to their supply
Vapour and exhalation, dust and moist
Sent up amain ; and now the thickened sky
Like a dark ceiling stood ; down rushed the rain
Impetuous ; and continued till the earth
No more was seen.”

After the dispersion from Babel, Nimrod—

“ Of proud ambitions heart, who, not content
With fair equality, fraternal state,
Did arrogate dominion undeserved
Over his brethren, and quite disposed
Concord and law of nature from the earth.”—

this mighty hunter, whose game was man, founded the first empire. After his death, his son Ninus, the first king of the Assyrians and founder of Nineveh, instituted sacred rites in his honour; he caused a statue to be made of Belus, or Nimrod, to which he ordained that the people should pay the same honour as if he were living, and made it a sanctuary for ill doers, so that if at any time an offender should fly to this statue, it should not be lawful to force him from thence to punishment. This privilege procured so great a veneration for the dead king, that he was created a god under the name of Orion. Several causes may be assigned for the origin of idolatry: first, the extreme folly and vainglory of men; for when anyone excelled exceedingly in height, or was noted for his surpassing wit or intelligence, he first gained the greatest admiration and respect of the ignorant crowd, till at length they enrolled him in the number of the gods. Second; flattery—for to gratify the pride and vanity of their kings, “whom they could not honour in presence because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this, their forwardness, they might flatter him that was absent as if he were present.” (Wisdom xiv. 17). Third; the desire of perpetuating the memory of men who had rendered themselves illustrious by their acts, either private or public, and in this manner to excite in others a desire to imitate their example. Fourth; the desire of power and aggrandisement among their kings, who, by forming a state religion, thus kept their subjects separate from the neighbouring states, and, by working them into a religious frenzy, urged them to fresh conquests. The history of the world continually shows the influence of religion on the minds and manners of men; on social circumstances and national character. “Temples,” says Dr. Turnbull, (*Christ. Philos.*), “have their sacred images, and we see what influence they have always had on the greater part of mankind; but in truth the ideas and images in men’s minds are the invisible powers that constantly govern them, and to these they all pay a ready submission.”

The religion of the Greeks was favourable to the active and cogitative powers of man; Jupiter was always ready to assist and support the supreme power when properly attained and administered; Minerva was the constant guardian of valour directed by prudence and aided by skill; Mars gave victory to daring courage; Ceres assisted and rewarded the labours of the field—

“Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges, alimentaue mita terris;”

Mercury, the “facunde nepos Atalantis,” presided over eloquence and the fine arts; whilst Apollo inspired the poet and urged the bards to rivalry. Thus every useful and laudable pursuit had its deity, and the rewards held up to merit tended to stimulate valour and animate the exertions of talent and genius. In the Bible, the word which our translation renders “idols,” means literally “things of nought.” The Israelites, when they caused Aaron in the wilderness, after leaving Egypt, (where their long sojourn had familiarized their minds to the idea of idol worship), to make a golden calf, did not worship it as an image *per se*, but as a visible emblem of the true God; again, when in after times the kings of Israel set up the same representation of the true God at Dan and Bethel, the scripture constantly speaks of it as the leading sin from which all the rest of the idolatries, and at last their utter destruction proceeded; for, says Archbishop Secker, from worshipping the true God by an image, they soon came to worship the images of false gods too, and from thence fell into all sorts of superstition and all sorts of wickedness. The sun extending his beneficial influence over all nature, was amongst the earliest objects of worship. The fire presented a symbol of the sun, and the other celestial bodies naturally attracted their share of veneration. Animals symbolical of the attributes of the deity became gods themselves; the same god represented by

different animals was thought to have changed himself into different forms. We shall find that wherever the propensity in the human mind to acknowledge and adore some superior power is employed in contemplating the order and beneficence that really exists in nature, the spirit of superstition is mild; but wherever imaginary beings, created by the fancy and fears of men, are supposed to preside in nature and become the objects of worship, superstition always assumes a more severe and atrocious form. Superstition then, of one kind or another, is natural to the human mind till its clouds are dispelled by the light of reason and philosophy, but it assumes very different appearances from the diversity of climate and scenery. “The Mediterranean,” says Chateaubriand (*Travels* i. 65), “placed in the midst of the civilized world, studded with smiling islands, and washing shores planted with the myrtle, the palm, and the olive, instantly reminds the spectator of that sea which gave birth to Apollo, the Nereids, and Venus; whereas the ocean, deformed by tempests and surrounded by unknown regions, was well calculated to be the cradle of the phantoms of Scandinavia.”

A great portion of the knowledge and attainments of the ancients, and consequently those of the moderns, is to be traced to Egypt. That Egypt was one of the first countries settled after the flood, we gather from its being sometimes called “The land of Ham,” (Ps. lxxviii. 51), and from its retaining in its native dialect a name derived from Ham’s son, Misraim. In the words of the father of history, Herodotus, (ii. 35), “I must dwell longer upon Egypt, because it contains more that is remarkable, and more objects worthy of attention, than any other country.” Painting, statuary, architecture, geometry, the art of medicine and statistics arose here. The Egyptians instructed the Greeks, for which purpose we find that Orpheus, Musæus, Melampus, Dædalus, Homer, Lycurgus the Spartan, Solon, Plato, Pythagoras, Democritus and others, visited it; the Greeks performed the same office to the Romans, and the two latter have transmitted to the world much of that knowledge of which we are in the present day possessed. “The first and original mysteries,” says Warburton, “were those of Isis and Osiris in Egypt, whence they are derived by the Greeks. The nature and end of these were all the same, to teach the doctrine of a future state.” The word “mystery,” has been traced (*vide* Braude’s *Encyclopædia*) to the Hebrew verb “to hide,” whence “Mystar,” a thing concealed, formed from which are the Greek *μυστηριον*, old French, *mestier*, English, *mystery*, and old English, *mistar*, a trade or craft, the learning of which was something occult and mysterious. Toland (*Hist. Druid.*) defines “mystery” to be a thing intelligible in itself, but which could not be known without special revelation. The word signifies a secret, a mystery being a thing kept secret and hid from our understanding till it be revealed to us, thus “we speak the wisdom of God in a mystery, even the hidden wisdom” (1 Cor. ii. 7.) Mysteries are said to be of two sorts: one sort such as would never have been known without revelation; but when revealed may be in a good measure explained and understood. Such is the doctrine of the resurrection from the dead, of the forgiveness of sins for the sake of Christ’s sufferings, and of eternal life in a future world. The other sort of mysteries are those which, when revealed to us, we know the existence, or reality and certainty of them, but cannot comprehend the manner and mode how they are. These are the mystery of the blessed Trinity and the mystery of the incarnation of Christ. The calling of the Gentiles, which was hid and kept secret for many ages, is called a mystery; “according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,” (Rom. xvi. 25, 26.) The gospel is called “The mystery of godliness,” (1 Tim. iii. 16.) (*Vide* Cruden’s *Concordance*.) And Warburton’s definition of the mysteries

(*Div. Leg.*) is as follows:—"Each of the pagan gods had, besides the public and open, a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies, called initiation. This secret worship was termed the mysteries."

It is true, says De Quincey, that the meaning of the Egyptian religious symbols and usages was kept secret from the people and from strangers. And in that sense Egypt may be said to have had mysteries; but these mysteries involved nothing more than the essential points of the popular religion. De Quincey considered the mysteries as a *quasi* dramatic representation of religious ideas restricted to a few, probably forming his opinion from the mysteries, or more accurately, according to Mr. Collier, the "Miracle Plays" of the middle ages; the early plays being throughout Europe exclusively religious. But the miracle play was nothing but a portion of religious doctrine represented in action—an amusement with a religious object. In the words of a celebrated modern author, "the very history of nations in their fresh, vigorous, half civilized youth always shapes itself into dramatic forms; while as the action of sober reason expands with civilization, to the injury of the livelier faculties and more intuitive impulses, people look to the dramatic form of expression, whether in thought or in action, as if it were the antidote to truth, instead of being its abstract and essence." Among a wild and semibarbarous people it was necessary to place before the uncultivated minds of the crowd some tangible object by which they might become familiarized with, and enabled to form some definite ideas of the subject symbolically presented to them—hence most probably the dramatic character of the mysteries. "The Egyptians," says Clement of Alexandria, "neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane, reserving them for the heir apparent of the throne, and for such of the priests as excelled in virtue and wisdom." The morality taught by the priests was pure and refined, but it had little influence on the manners of the people; so also the secret doctrines or theology of the priests were rational and sublime, but the worship of the people was debased by the most revolting and absurd superstitions.

Sir G. Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, says, "The Egyptian mysteries consisted of two degrees, denominated greater or less; and to become qualified for admission into the higher class, the aspirant must have passed through those of the inferior degree. The priests alone could arrive at a thorough knowledge of the greater mysteries; but so sacred were these secrets held, that many members of the sacerdotal order were not admitted to a participation of them at all, and those alone were selected for initiation who had proved themselves virtuous and deserving of the honour." In giving a sketch of paganism, therefore, an essential difference is to be made between the religion of the learned and of the vulgar crowd. Aristotle (*Metaphys.* ii.) asserts "the existence of one only God, the good, the eternal, and Supreme Being;" and this was the general doctrine of the philosophers. "All that multiplicity of gods," says Cudworth (*Intellect. Syst.* iv. § 13), "which makes so great a show and noise, was really nothing but several names and notions of one Supreme Deity, and no more was acknowledged by the more intelligent pagans." Indeed this is borne out by the testimony we find in the Acts, when St. Paul found an altar on the Areopagus at Athens, with the inscription, "To the unknown God." The Eleusinian mysteries appear to have been instituted in order to purify the minds of the initiated from the grossness of the superstition held by the multitude, by inculcating the unity of God, and the immortality of the human soul. Cicero considers these mysteries as the greatest benefit conferred on the whole world by Athens, when he says (*de Leg.* ii.), "It was she who taught us not only to live happily, but to die with tranquillity, in the confidence of becoming yet more happy in a future state of existence." The religion then of

the enlightened pagans was pure theism, that of the *vulgus profanum*, polytheism. The sixth *Æneid* of Virgil contains many particulars on this point, and of initiation. The most important of the mysteries were those of Mithras, celebrated in Persia; of Osiris and Isis in Egypt; of Eleusis in Greece; and the Scandinavian and Druidical rites among the Gothic and Celtic tribes. In all these various mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the heathen world. It was believed that he who was initiated would not only enjoy more virtue and happiness in this world, as being under the especial care of the gods, but that he would also gain celestial honours and happiness in the next. The punishment of revealing them was death. Horace says (*Lib. iii., Carm. ii. 26*):—

"Est et fideli tuta silentio
Merces; vetabo qui Cereris sacrum
Vulgârit arcana, sub iisdem
Sit trabibus, fragilemque mecum
Solvat phaselum."

"There is likewise a sure reward for faithful silence. I will prohibit that man who shall divulge the sacred rites of Ceres from being under the same roof with me, or from setting sail with me in the same fragile vessel."

R. B. W.

(To be continued.)

PECULIARITIES OF THE ARCHITECTURE OF THE EGYPTIANS.

BY JOHN WILSON ROSS.

THE architecture of the Egyptians is remarkable for its colossal proportions, the severity of its lines, the simplicity of its masses, and the gravity of its character, combined with those ideas of knowledge, power, and riches which are imparted to it by the hieroglyphical sculpture with which it is so frequently embellished. Executed with blocks of stone of a prodigious size and an excessive hardness, the architectural monuments of the ancient Egyptians seem to have been raised by a race of giants to last for ever. It seems as if that people had wished at times, by their distribution of caves to useful purposes, to render the interior of mountains habitable. At times it seems as if they had wished to make mountains themselves by laboriously but skilfully piling up rocks, and assembling them into regular masses, to be religiously consecrated to their gods, their chiefs and their illustrious dead. With them there was no repairing nor reconstructing; for in erecting their edifices they always had in view but one object—indestructibility. Each age sought to be illustrated by some new work; if it did not complete the work, the next age continued it with patience and perseverance; and if it was not then finished, it was again bequeathed to further descendants. Time was of no moment among those pious builders, their edifices being devoted to time, the duration of which is infinite.

All the sculptures and all the rich embellishments that adorned the sacred walls of the ancient Egyptians were symbolic either of religion or history, and were always full of signification. It was inscription held in veneration, because it was mysterious and inexplicable to the mass. It was not explained to the people except as a recompense for their labours and their docility, or as succour emanating from their gods when calamities afflicted them. Then priests and kings made a voice issue at their will from their sacred walls or commanded them to remain dumb. Thence alone did they draw secrets of science, religious morals and principles of government, to use them for the interest of the state, to improve the laws before they had yet reached that degree of perfection which made them common and beneficial alike to pontiffs, people, and monarchs. What may then now appear whimsical and grotesque in their architectural forms and in their ornaments, were not so in those distant ages, when usages and customs were known which are now unknown,

though posterity still discerns in them principles of wisdom and of science and motives of religion.

The nature of the climate, the hardness of the materials, and the necessity of keeping idle hands occupied, exercised much influence over the character of Egyptian architecture. The heat being excessive, and rain very rare in Egypt, the periodical inundations and the impetuous winds which prevailed there, compelled the people to guard themselves from these annoyances. Hence they availed themselves of the advantages of their climate in the construction of their public edifices. Accordingly they built with stones of immense size; and they made their constructions square at the base, with a firm foundation, and used stone of a very hard granulation, in order that their buildings might resist the lengthened stay of inundating waters, the shock of winds and the whirl of sand dashed against their sides. The thickness of the walls and the few openings protected the inhabitants from the heat of the sun, and gave at the same time much more solidity and durability to their edifices. They covered them with a terrace: first, because a roof would have been too much exposed to the winds, and because it was also unnecessary in a climate where it rained less seldom than in others; secondly, those terraces afforded additional means for collecting and keeping the little rainwater that fell; thirdly, they became, in the calmness and coolness of night, the preferred place of habitation; there people breathed a fresh air, and there they contemplated at leisure the sublime spectacle of a serene, unclouded sky; fourthly, they there studied the course of the stars, and thence they watched the movements of their own people or the approach of enemies.

The decorations of their public edifices were drawn from the productions of nature and the religious ideas attached to them. Thus the trunk and tufted leaves of the date palm, the plant of the lotus, and the calyx and flower of the papyrus, formed or enriched the columns of their temples, their capitals, their entablatures and their other architectural adornments. The indication of astronomical phenomena ornamented their ceilings. The gods, the elements, the seasons and the celestial influences were represented by allegories at times most ingenious, at times exceedingly simple. The mysteries of religion, the secrets of medicine, the axioms of morals and the achievements of history were inscribed on their walls in learned hieroglyphics, that lent to them a venerable character, and while attracting the curiosity of the vulgar, permitted only the initiated to profit by their useful teachings.

Sculpture, which mostly formed colossal statues and all the hieroglyphical emblems, was the result of a geometrical combination and of a simple imitation of nature. In proportions and external contours it became a convention faithfully observed by the artists, with respect to whom, the priests, who were the sole depositaries of the sciences and the regulators of the arts, guided the chisel and prescribed the allegories. Principles, secret and constant, always kept them in the same path, or if they diverged from it, it was but to indicate what they should follow.

After these general observations, we may glance for a moment at one or two of the most remarkable productions of Egyptian architecture.

The vestibule of the great temple situated at Tentyris, in Upper Egypt, before arriving at Thebes, is one of the most imposing and most perfect edifices in Egypt; the Arabians have built a village on the space it occupied. In one of the halls were sculptured on the ceiling the beautiful zodiac and celestial planisphere so fully described by the traveller Denon. This vestibule has six columns in front and four at the side; its dimensions are one hundred and fifty-three feet by fifty-four; and its columns eight feet in diameter. Its numerous hieroglyphics are very carefully executed. Another vestibule, that of a structure commonly called the Memnonium, or palace of Memnon, near Gournou, a village built on the ruins of ancient Abydos, at a short distance from Thebes, is

remarkable for its colossal proportions. The pilasters of the facade are about eight feet in diameter and forty feet in height. About two thousand paces in front of it are the two famous statues said to be Memnon. On the legs of one of them people read with astonishment and interest the names of travellers of all ages and of all countries, who have wandered thither to hear the sounds which the statue sends forth when it is struck by the first beams of the sun: among these names is that of the Empress Sabina, the wife of Hadrian. These figures are very mutilated; they are sitting and are each formed of a single block, yet they are from fifty-five to sixty feet high! They can be seen a great distance off—fifteen miles. Close to it are other statues equally colossal, said by Norden also to be Memnon's. A grand portico or triumphal arch placed before a temple at Dekker, in Nubia, called El Guraen, is about one hundred and sixty feet high. The obelisk, commonly called Cleopatra's Needle, at Alexandria, is the only specimen we have of how these kinds of monuments were raised by the ancient Egyptians, and nothing can be conceived more simple, and at the same time more solid.

THE PSEUDO "GRAND PRIOR" OF IRELAND.

OUR readers may have noticed paragraphs from time to time in the journals of the last four months, announcing the affiliation of first one personage and then another to the ancient and famous order of the Knights of St. John; which, as far as we can understand, is said to have been revived by the Pope for the regeneration and defence of the Catholic Church. Among recently announced installations was that of Mr. Bowyer, M.P., whose zeal has led him to take upon him the knightly vow; but the most astounding appointment we have yet heard of is that of Field Marshal Prince Nugent, an Austrian subject, to the rank of "Grand Prior of the Knights of St. John in Ireland." Who conferred this honour we do not know; but as the only Knights of St. John at present existing in Ireland are those connected with the Order of Masonic Knights Templar, it is evident that the right of appointing their dignitaries belongs solely to their Grand Master, the Duke of Leinster. A Carlow journal has some sensible remarks upon the subject, which point to the Emperor of Austria as the author of this farce; whether that be so or not we cannot say. We give our contemporary's remarks in full:—

"The *Weekly Register* informs us, that Field Marshal Prince Nugent, an Irish nobleman in the Austrian service, has just been admitted into the order of St. John (of Jerusalem), and raised to the titular dignity of Grand Prior of Ireland. This will prove an empty title indeed, as, so far back as three centuries, both the orders of Templars and Hospitallers were suddenly arrested by order of the then pope—stripped of their broad lands, their castles (from which they recruited for Knights of the Hospital and Temple) dismantled, and their revenues seized for the benefit of the English crown. There is no longer either encampment or consistory, if we except those of the "religious and military" orders preserved by their peaceable descendants in Freemasonry—thus, the assumed right to confer the Priorship of Ireland by the Emperor of Austria, has no more validity than a piece of waste paper, or a forged note on the Bank of Vienna. The last "Grand Prior" but one in this country, a member of the Kavanagh family, was Art M'Morough, born in their ancient castle of Polmonty, in the barony of St. Mullins. He was accompanied to the crusades by a number of noble knights. It is recorded in ancient annals, that he returned home and died at Ballymoon, where the ancient castle of the Hospitallers stood, not a vestige of which now remains. Among the records of Kilmainham there is an imperfect list of those ancient Priors, and there are few traditions now extant to throw much light on the history of those renowned military "orders" in Ireland. That learned scholar, the librarian of the Vatican, the late Cardinal Mezzafanti, collected many interesting papers on the subject, but they are not likely to be ever published, as the destruction of the Templars, without accusation or trial, is one of the blackest spots on that ignorant and intolerant age. "It was a moving spectacle," says Abbe Vertot, their most popular historian, "to see those brave knights (the Hospitallers)

come out of their vessels covered with wounds, with looks suitable to their fortunes, and infinitely affected at having (with their brethren of the Temple) survived the utter loss of the Holy Land." The orders were wealthy—their members were the offspring of the great chiefs and nobility of the age in which they flourished, and their destruction was the result of conspiracy to seize on their lands by the English and French monarchs.

In 1810, while making some excavations on the townland of Ballymoon, a large limestone slab was discovered, on which was a fine effigy of a knight, in full armour, with the staff and other symbols of a "Grand Prior," showing also that he had been a "Crusader," from the position of his hands and feet. Owing to the carelessness of the workmen, the slab was broken; but the fragments were carefully collected by the Rev. J. Prendergast, the then P.P. of Bagenalstown, and presented to the late Philip Newton, Esq., of Dunleekney, who forwarded them to the Royal Irish Academy. At Ballymurphy, in this county, where the Templars are supposed to have been established, a similar slab was discovered in 1799; although carefully preserved for some years by Walter Kavanagh, Esq., of Borris House, we are unable to state what became of it, although the impression on our mind is, that it was presented to some learned body in Dublin, by his successor, Thomas Kavanagh, Esq., M.P. We fear the new "Prior," Prince Nugent, will have some difficulty to obtain a recognition of his title without the special authority of his grace the Duke of Leinster."

GERMAN FREEMASONRY.

THE following address to the ladies, delivered at the Christmas festival in Carlsruhe, by Bro. Jos. Strauss, is translated from our contemporary, the *Beauville*.

It fills the heart of every brother with the most pleasurable feelings to see you, my beloved sisters, assembled on this occasion in such large numbers, for your presence here to-day tends to convince them that the many hours you have passed with us in the year now elapsed have not been fruitless, and that the solemn earnestness and innocent mirth, which have alternately pervaded their meetings, have met with your approbation, as well as the instruction I have occasionally afforded you on the nature and principles of Freemasonry. Your assembling here to-day, I say again, is a clear evidence of this pleasing result of our combined operations.

My first object, you are aware, my dear sisters, has always been to wake up your attention, so that you might be led to take real interest in a matter of vast importance, in the sacred bond of union which we, as men, have solemnly pledged ourselves to observe.

We are the more induced to bring about your conviction of this grand object of Masonry; in fact to make it our duty to do so, inasmuch as you have all a right to demand from your natural protectors, in whose presence your time is passed, and to whose wants you lovingly attend both in pleasure and trouble, any explanations on the nature of a society to which they are so religiously devoted, and to which so many hours are consumed apart from their families and home engagements. After acknowledging this right on the part of the sisters, we will lift the veil by degrees, which conceals the mysteries of Freemasonry from your eyes. Our feeble sight cannot bear the sudden shock of so brilliant a light without injury, nor can the whole truth of Freemasonry be at once comprehended by your minds; so that a cautious and gradual proceeding is imperative on my part, to teach you effectually our doctrine, and to bring you into the right path which leads to those regions of light, where truth, virtue, and love are seated on their thrones of glorious refulgence.

Before, however, we take the first step towards placing you on the road to this discovery, we must take care to clear up every doubt, to remove every objection, and to take away all impressions of fear, after which you, my dear sisters, can implicitly follow in our direction, and with that willingness and confidence which ought always to exist between sisters and brothers of the sacred Order of Freemasonry.

The profane world throws its suspicion on our union because of its secrecy, they love to depreciate what is valuable, to give bad motives to good actions, and they do not hesitate to calumniate our acts and principles; but against such prejudices, my dear sisters, you must be well guarded, and you will assuredly be so, for many of you know the worthiness of the brethren personally, and are therefore persuaded that they would not combine in any society with a view to dishonour the character of mankind.

But there is a *sanctum* within the heart of woman, where a feeling of calmness and reflection always prevails, and which pre-

vents her being led away by change of opinions, and this is the most powerful and durable quality of womankind, her support during the troublesome scenes of life, and the anchor of her hope for the future—and this principle is "faith."

Even on this point we are assailed by the outer world; and it is very probable that many a beloved sister has been painfully moved, and in some instances rendered instable in principle, at hearing us charged in such words as these—"All Freemasons are free thinkers." This suspicion is worse than any, for it tends to undermine the root of the happiness of families, to disturb the peace of many a religious mind, and to create discord in circles where concord before existed; for, by this charge of being free thinkers, you are led to believe that we are doubters on all things which are not visible, men without religious feelings, and deniers of the Divinity. Still, Freemasons must be "free;" it is their main principle, and therefore the spirit of free thinking cannot be dispensed with, in spite of all calumniators. We must hold our minds "free" from unbelief as well as superstition, free from the shackles of sense, free from the filthiness of sin, and free from the fear of death at that important hour when our spirits shall be summoned to their Maker, to be dealt with at His almighty pleasure.

Now you will judge, my dear sisters, whether a free thinker who holds such principles as these is a denier of the Divinity, and whether such a charge is not most unjustly levelled at us.

But to convince you that this freedom of spirit is the true principle of Freemasonry, you need only to step into our temple, and there imbibe in earnest the words of that prayer with which each of our operations is commenced. May your reply to it be Amen, when every doubt and every fear will vanish, and your hearts will be comforted with a feeling of holy peace for the future.

A prayer was then delivered by the worthy Bro. Strauss before the assembled women.

SCIENCE AND SCRIPTURE.

IN a discourse delivered before the brethren at Neath, on St. John's Day last, Bro. the Rev. Dr. BURROWS, ably handled the vexed question of supposed discrepancies between the Mosaic account of the creation and the discoveries of modern science. The following are some striking passages of the oration:—

"God said, Let there be light, and there was light.' It is not to my purpose to enter so much into the consideration of this passage physically, so to speak, as morally; but when I remember that I am addressing a body of men who are the successors, and ought to be, I humbly opine, the representatives also of those of olden times—of bygone ages,—in whom was centred all the intelligence and science of their day, I cannot forbear casually, though of necessity briefly, treating the subject scientifically, trusting chiefly that the doing so may perchance serve to add another proof (if it be ever so slight an one), to the evidences, already in thousands existing, that Moses's account of the creation of the world is undoubtedly the true one, and that in no other way could this globe have exhibited the wondrous, the intricate, and yet the orderly mechanism we see at work in it, unless the 'Great Geometrician' from the very first had planned it,—had not 'God in the beginning created the heaven and the earth.'

"Making use, for the sake of argument, of the French Philosopher's* theory rather than actually accepting it, or proposing for myself any adherence to it (for, to say the least of it, it is indeed very and scientifically plausible), we can easily perceive that when the vast plain of liquid fiery matter had passed through the annular into the globular form, attrition of all its particles was rapidly and violently taking place. Now, the simple condensation of matter, the mere closing in of its particles, would, as we at the present time well know, cause an evolution of heat; and the friction of those particles against each other—as, still rolling onwards in the formation of a globe, the heavier sought the closest possible proximity to the mechanical centre, and the lighter were naturally thrust aside, and farther from it,—would produce, in subsequence of that heat, a continuous discharge of that mysterious property of nature—light. And, moreover, if it be thought that in this was not cause enough for the great effect produced; at such a time (as we must believe) a vast chemical action was proceeding; the combination of elements with elements gave rise to that beautiful and marvellous phenomenon, and therefore also 'there was light.'

* La Place. Professor Plateau beautifully experimentalized upon this theory.

"That this was not the light of the sun is plain from the fact that it was the work of the fourth period to make (or appoint) the two great lights, 'the greater of which was to rule the day, and the lesser to rule the night.'

"But further, to continue our argument negatively, it will appear evident that the light called forth into being in the third verse, having simply discharged the duty for which it was summoned—having merely served the object purposed by the Creator, would naturally again cease to be visible. The mechanical juxtaposition of the particles having taking place—the chemical combination having been accomplished—the cause, that is to say, having ceased to act, the result would be no longer produced. But God 'saw the light, that it was good,' and darkness was not a second time to lie over 'the face of the deep.' Again the Almighty will was published midst the spheres, and there were 'lights in the firmament of heaven to divide the day from the night.' But where, I may be hastily asked, where in all this is the proof which you proposed, that Moses's account of the creation is correct?

"I hasten to it:—First, however, taking in passing our borrowed theory as a plausible basis for argument—whence, I would ask of its supporters, originated that liquid fiery plain? Whence originated the law that that plain in rapid circulation should become annular, and that that circulation still continuing, those rings should form globes? Whence originated the necessity that, when occasion served, there should be light produced from that combination of elementary atoms? Whence? but from him, the Great Architect of the universe, whose fiat was the initiative of all the complications of the countless orbs of space, at whose will they are, and were created, and at whose command those complications are either interrupted or cease entirely to be?

"But, secondly, and more immediately, regarding the superstructure we have erected upon this philosopher's theory, we perceive that Moses, although he wrote so concisely, and, to a great extent popularly*—(I had almost said unphilosophically); yet has propounded a natural and satisfactory order for creation's work; not placing, as it is so extremely probable an uninformed or uninspired annalist would have done, the creation, or appointment, of the two great lights at the very commencement of the seven days' labour.

"Now, whence originated this natural order? Whence originated too the circumstance that the sun should shed forth his brilliant and genial beams upon a world requiring their warmth and vivifying power, after it had been properly prepared to receive them, and after the light it had before enjoyed had been withdrawn? Whence but from him, 'at the words of whose mouth the heavens were made,' and 'at the voice of whose thunder the waters hasted away?' And how, think you, for two thousand six hundred years could this without doubt seemingly contradictory order of creation have been handed down from father to son, unless God had protected it, so that it should not be changed? Let us suppose, for example, that without any divine interposition it had been written during that period with the pen of iron on the imperishable face of the solid rock, would not some transcriber, fancying that he perceived the mistake, have rearranged it! Or, let us suppose that it was taught in the cavern temples of Luxor, or unfolded in the Hierophant's discourse beneath the pyramids of Ghizeh, yet, there, I can believe, that fostered only by the spurious sons of the 'sublime science' it would have been—nay, it must have been—as every other similar doctrine has been by them, either perverted or entirely destroyed. Whence, then, did Moses succeed in transmitting it to all future generations without an error? Whence? but by the guidance of him through whose inspiration all scripture has been given us, and under whose direction 'the holy men of old spake as they were moved by the Holy Ghost?'

"Brothers, as our Chaldean forefathers in Masonry mounted their lonely starlit watch towers,† they sought, as they gazed

* There can be no greater mistake than that so frequently made, of imagining that any objection lies against the authenticity, or rather inspiration of the Bible, from the unscientific statements occurring in it. Is what we call science at all times found unerring? Will another age receive all our scientific facts? The Bible was written for man's moral guidance through earth to heaven; not to be a text book to natural philosophy. Intended for all, in every age and clime, phenomena in physics are proposed in it, as they appear rather to the uneducated than to those learned in the phraseology of philosophy, who then—and they a very few—alone could have understood or appreciated it.

† Most probably the Tower of Babel was intended to be, and no doubt was used as, a temple for symbolical worship, and that other similar buildings were raised in every direction around it. This is the only possible, as well as probable, explanation of the existence of the famous round towers of Ireland.

upwards towards the silent guardians of the night, in those countless orbs the light which they too well knew that man had lost, but still they felt not lost for ever. It was the quest of light that drew the 'Father of the Faithful' out of his native country, and from amongst his friends; for when Abraham wandered forth upon his strange journey into a land which the 'great Geometrician' was to measure out for him, and into which he promised he would lead him, he left Ur Chasdim,* the light of the Chaldees, for so his native town was called, to have vouchsafed to him in a vision a manifestation of the true light, 'and it came to pass when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.†' And Moses, taught as he had been in all the wisdom of Egypt, initiated into the spurious mysteries of the chambers of the Nile, yet guided aright by the watchful care of the Shepherd Priest, his father-in-law Jethro, longed to behold his glory, to whose people he belonged. Disregarding, therefore, the affection and the interest of the Pharaoh's daughter, he chose rather to follow, whithersoever it led, the pillar of fire, that symbol of glory, in which was Israel's salvation. The ancient people, also, of God's heritage and favour showed how anxiously they awaited the bestowal of the one great gift, as they knelt before the most sacred of all the temple's sacred recesses, and gazed in awe and wonder at the brief glimpse they caught of Shechinah's brightness, ere the curtain fell upon the receding figure of Israel's High Priest.

"But enough. The time to be allotted to my discourse would not suffice for me to attempt to point out how every nation has had the same great expectations—how all have clothed their chief deity in light 'unimaginably' brilliant—how all have, more or less, bowed before the lambent flames of Baal's fire, or prostrated themselves in adoration of the rays of the great natural orb and source of light. Even in our own country, but more especially in the sister isle,‡ the remains of this idolatry now exist, a present proof that the moral proposition is well founded—that man, in every age and every clime, has longed for the light of life and truth, whilst, without doubt, he only symbolized at the first (although, indeed, it ended in perfect worship at the last), by his reverence for nature's gifts, his expectation that the "day-spring from on high should visit him," and his heart-felt desire that the "sun of righteousness should speedily arise with healing on his wings."

I use the words "only symbolized," for at the first, undoubtedly, this worship was regarded by its chief promoters as symbolical, or, at the most, as a worship *in se* to be confined to the external or unenlightened world. Classes there were of favoured ones, who, in a greater or less degree, were taught what was actually symbolized; and these, while they were but few, preserved the real design intact, and strove amongst themselves to promote it. Yet, as time sped on, and the numbers of the initiated were increased, sight was gradually lost of the great aim and object of their banding together; corruption followed upon error, and Baal's image received positive, not simulated, reverence, and they worshipped verily and truly all the host of heaven. 'Men loved darkness rather than light because their deeds were evil.' But a time came when 'Bel bowed down' and 'Nebo stooped'—when that little number who had retained a just knowledge of those things, whereon the majority had so grievously erred, were again able to make their voices heard in the lands, and again were able to reduce symbols to their proper position in the language of nature. They became, therefore, the guardians of science, the assagers of misery, the guides to that daystar in the east, who should bring salvation by his advent, and lead the just and upright man to the desired land of glory and of light. They held opinions, and bound themselves to obey laws, which, indeed, entitled them to the honourable appellation that they assumed—'men standing in the centre beneath the eye of the Great Geometrician.§'

"Yes, brothers, you know that your predominant wish is for 'light.' You know you stand where your limits are only the space from east to west, from north to south; from the surface to the centre; from the universal plain to the blue vault of heaven. You should know that the 'seven sciences' should be your study; you should know that the three ladder staves should be your moral virtues; you should know that your noble art desires

* "A name which implies a reference to the Persian Light religion, or worship of Fire."—*Riddle*.

† Genesis xv. 17.

‡ The fires lighted upon May day eve, upon the eve of St. John's day, and Hallowe'en, are remnants, and are still known as the Beltain. Velynnys or Belenus was an ancient name of Britain.

§ I am supported by Bro. Dr. Oliver in both my views of the well known symbol, the point within the centre.

to inspire you with a holy confidence that 'the Lord of Life will enable you to tread the king of terrors beneath your feet, and lift your eyes to that bright morning star, whose rising (once more) shall bring peace and salvation to the faithful and obedient of the human race.' Such should be the knowledge, and such should be the practice also of each and every one belonging to this honourable fraternity. As for myself, I am strongly inclined to believe that its institution dates from a more ancient period than that in which lived the three Grand Masters; (for the close connection of the operative and speculative arts at the first, and the precedence of the former at that time was only casual), and I am convinced that its object from its commencement was, as I have defined it, to be a blessing to the world at large."

ARCHITECTURE, WHEN DEFECTIVE WITH REGARD TO ORNAMENTAL TASTE.

SOME peculiar cases of excessive latitudinarianism are standing in the broad field of architecture as scarecrows to affrighten good taste and refined judgment. Now, where architecture regarded as the mere assortment and disposition of bricks, mortar, and stone into a convenient position, instead of as being that sublime science which, when properly applied, is capable of imparting liveliness, grace, and beauty to the insensate sod, we should not feel surprise at digressions from harmonious arrangement which we might attribute to ignorance; unhappily, however, we have no other alternative than to set down various monstrosities which just now occur to our mind, as the results of mere caprice—a fantastic fancy engrafted upon presumption.

Is it not ridiculous, we would inquire of any person capable of drawing a distinction betwixt right and wrong, to perceive men daily erecting, at an enormous expense, edifices the only merit of which consists in their inapplicability to the ordinary purposes of a human habitation? It is true, they look very like good houses—have handsome and novel exteriors, with bold and finely proportioned facades, and are conveniently and conspicuously situated. All these things, doubtless, tell well with an intending purchaser; they serve the eye and serve out the pocket. But, besides mere eye service, a man should look for more substantial qualifications in the edifice consecrated to his domestic purposes. Durability, convenience, cleanliness and health are among the results which he should inquire of himself whether his intended abode is capable of producing or maintaining. The mere circumstance of prettiness, too often confounded with pettiness, can never secure any of these; nor was it in former ages—the style of the architecture of which is daily being perpetuated on reduced and ridiculous scales—the principle, as it seems to be supposed, to sacrifice, by means of any of the resorts now adopted, utility to display. The Gothic, the Tudor and the Elizabethan styles seem to be, at present, principally marked out, as the shields beneath which architectural pretenders retreat for shelter from well merited odium—striving to persuade people that their application is in all cases warranted. What, we would ask, would these gentlemen think of an Ionic pigsty, or a Tuscan theatre?

"In our suburban rambles we often, now a days, meet with some very pretty specimens of rural architecture; but while we feel inclined to praise the meritorious spirit to which they owe their origin, we cannot at the same time, shut our eyes to many defects which such edifices most glaringly exhibit. It is not our intention on the present occasion to compose an elaborate list of grievances, and to bring to light minute errors which it would require a microscopical eye to discover; our object is to instruct rather than to censure, and, when possible, to correct rather than to condemn. It seems to be the prevailing taste of the architects of the present day to concentrate even to the point of absurdity; and, accordingly, we find Lilliputian residences, comparatively speaking, adorned with all the sombre massiveness and heavy grandeur of the castellated structure; thus, the plan of a mansion designed to cover a hundred square yards of ground is unthinkingly adopted with regard to one designed to cover, perhaps, scarcely as many feet. This exposes a sad want of judgment. Such buildings can never look well to the eye, nor pleasing to the imagination of the spectator; but, like some dwarf attired in the garments of a giant, only produce a ridiculous effect. These remarks we believe to be just, and we doubt not but that few will be found opposed to our opinion. An edifice constructed faithfully, according to the pure and simple principle of any style of architecture, is always to be commended; but when we find a six roomed house constructed as a castle, with battlements and turrets, it positively becomes too bad to let pass unnoticed.

Again, with regard to chimney pots, we cannot at all see what there is to be ashamed of in them, and why they should be uniformly converted into such odd looking, unmeaning masses. Everybody is aware that they are very useful if not necessary appendages to a house, unless the inmates choose to be smoked out—then why are they constructed as turrets? It certainly seems more odd to see smoke issuing from a sort of dwarf sentry box, than a genuine old English chimney pot, which has so long presided over our fireside. Another objection which we have to urge is one against the preposterous manner in which hall doors are often placed—sometimes at an immense distance above the level of the footpath. The reason for this we know not, except it is for the saving of a slight expense in digging the foundation deeper, which is by no means adequate to the inconvenience thus created. One more stricture, and we have done:—It is no uncommon circumstance to see houses erected in the Elizabethan style, furnished with railings ornamented either with the acanthus or Gothic foliage; such patchwork as this is abominable in the extreme—it is not variety but contrast, and that not of the best description. The fact is, that such matters as this generally escape the notice of the architect, and the error is only left to be detected by the critic.—*Universal Decorator.*

REMINISCENCES OF OLDEN DAYS.

It is not often in these degenerate days that we find Craftsmen who have worked with mystic implements threescore years and upwards. Amongst the few is Bro. Johnston, of Dayton, Ohio, who led a Masonic procession in honour of Washington, sixty years since, and who had wrought amongst the quarries five years before that time. Hear his valued words.

"I am pleased to find there is an effort making to publish the Masonic life and character of Washington. It is among the rare felicities of my own long life, having often beheld the person of that great man. I was a clerk in a public office in Philadelphia the last two years of his being in power, and heard him deliver his last speech to both Houses of Congress, in December, 1776. It was his custom always to address those bodies in person, and this practice was continued by his immediate successor, John Adams, and omitted by Thomas Jefferson, and the example of the latter has prevailed to the present day.

"My position as Secretary to one of the Masonic Lodges in the city of Philadelphia, made me familiar with the doings of the Craft. Washington did not during my time visit any of the Lodges in the city, but it was his practice to contribute in money to the general charity fund, with a written communication. Such communications may yet be found among the records of the Grand Lodge of Pennsylvania. George A. Baker was Grand Secretary at the time, and the Hon. Jonathan Bayard Smith, one of the judges of Pennsylvania, was Grand Master. My Masonic diploma, on parchment, issued sixty-one years ago, and still in good preservation, has the signature of both.

"In after years my lot was cast in the public service in the wilds of the northwest, among the Indians, and for a period of thirty-one years I had not the opportunity of visiting a Lodge, so when I returned, as I might say, to civilized life, and mixed again with my Masonic brethren, I was an A B C scholar in all that concerned the Craft. It is sixty-four years since I was initiated into the mysteries of Freemasonry, under the jurisdiction of the Grand Lodge of Virginia, and therefore had the high honour of being cotemporary in the Craft with the great and good Washington; for, as we all know, he continued a member of Fredericksburg, Va., Lodge, No. 4, until the day of his death. My father was a Freemason, as was also my brother Stephen, who was killed in the war of 1812, while carrying despatches to General Harrison, at head quarters. The latter was admitted by myself, during a short period of my presiding over a Lodge in Pennsylvania.

"For a number of years now past, I have been a member of McMillan Lodge, No. 141, Cincinnati, and although by reason of my advanced years, eighty-five, and infirm health, I am not a very regular attendant on its meetings, still I consider it my duty, as it ought to be with all true brethren, to have my name on the record, and punctually pay my dues. If a brother is too poor, let the Lodge remit his dues; but no true Mason should ask for a demit, unless removing to another jurisdiction.

"As Secretary of a Philadelphia Lodge, and in the command of a military company, I attended the funeral honours paid to the memory of Washington in that city, in the winter of 1799 and 1890, probably the 22nd of February, the anniversary of his birth.—*American Mirror and Keystone.*

MASONIC NOTES AND QUERIES.

BARRUEL ON FREEMASONRY.

I SEE in Laurie's new edition of the *History of Masonry*, the work of the Abbé Barruel frequently mentioned, and I should very much like to read it, but I believe it is in French, a language with which I am, unhappily, not acquainted. Has it ever been translated?—TIVERRON.—[Yes, by the Hon. Rob. Clifford, and published in 4 vols. 8vo., Lond., 1798, under the title of *The Memoirs of Jacobinism in France.*]

ESTABLISHMENT OF THE ROYAL ARCH.

I have long wished to know when the Royal Arch degree came into use; perhaps some of your readers will favour me with a reply?—C. C. J.—[The Royal Arch was first worked by the Ancient Masons in 1740, and by the moderns in 1782, in the latter year it was adopted by Bro. Thomas Dunckerley, who was deservedly held in great repute, and from whose time it has steadily, but slowly progressed].

EXCOMMUNICATION OF FREEMASONS.

Being in company with a learned Romanist, I was told that no longer ago than in the year 1851, a Roman Catholic archbishop in Ireland had publicly excommunicated every individual Irishman known to be a member of the Masonic body. Is this so; and, if so, who was the prelate in question?—A CATHOLIC MASON.—[Our correspondent will see we have altered one or two of the terms in his communication, in order to elicit the information desired.]

PICTURES OF GRAND MASTERS.

There are two full length portraits of former Grand Masters, both noblemen, in Freemasons' Hall, London, which were painted by the Rev. Bro. William Peters, R.A., Grand Portrait Painter, about 1785. Whose portraits are they?—TERRA VERT.

GEOMETRICAL MASONIC FLOORCLOTH.

Bro. James Pitt, of Manchester, presented to his Lodge a floorcloth of geometrical device which had taken him eleven years to paint. This was about the year 1851. Has any pictorial representation of the same ever been made?—Bro. SCOTT.

UNIFORMITY OF WORKING.

As I see in other parts of the *Magazine* the question of uniformity of working is being ventilated, some being for Peter Gilkes, others for Peter Thomson, whilst the juniors are crying up Wilson, Muggeridge, and a host of others, please tell me where I shall find an account of who Peter Thomson was?—NO FRIEND TO QUACKERY IN MASONRY.—[The very best account of Bro. Peter Thomson with which we are acquainted is that of the President of the Board of General Purposes, Bro. Havers, who brought the subject of Bro. Thomson's decease before Grand Lodge in 1851. The date of Bro. Havers's masterly address is March 9th, of that year. No doubt it appeared in the *Freemasons' Quarterly* of the year in question, but not having a copy at hand we are unable to speak positively on the point.]

THE GOVERNOR GENERAL OF INDIA AND FREEMASONRY.

What is the relation between the Governor General of India and the Masonic body?—AN OLD INDIAN.—[The Governor General of India, as the representative of the sovereign of Great Britain, is patron of the Masonic fraternity in India.]

MASONIC PERIODICALS.

In reply to the brother inquiring for the titles of foreign or colonial periodicals, I beg to state that a paper with the title of *The Masonic Signet*, was published at St. Louis, U.S., but whether it has been continued or not to the present time I cannot undertake to say.—J. E. A. T.

LODGE LECTURES REVISED.

When were the Lodge lectures revised for the first time, and by whom?—GNEPHO.—[The first revision is said to have taken place about 1730, and to have been the work of Martin Clare.]

MASONIC PERIODICALS.

In France there are several Masonic journals, of one called *Le Franc-Maçon*, I have a few copies of the year 1853.—NODIER.

THE LATE SIR WILLIAM MOLESWORTH, BART.

Was the late Sir William Molesworth, formerly M.P. for Southwark, one of Her Majesty's Secretaries of State (Colonial), and editor of an edition of Hobbes, a Mason? Some Cornish brethren intimated that they believed he was, but they were but young Masons, and did not know for certain.—CAMBO.—[See the *Freemasons' Monthly Magazine* for March, 1856, p. 230, where there is an obituary notice of the late Bro. Sir William Molesworth,

who was a P. Prov. Grand Officer for Cornwall, and a member of the "One and all Lodge," No. 413, Bodmin.]

RELIC OF THE PRETENDER.

Before the system of "Masonic Notes and Queries," I had made a collection of cuttings from newspapers, pamphlets, &c., &c., on Masonry; these, however, having been but loosely preserved, have fallen away in number, still, such as I have are at your service, and I send you one as a specimen. "Count du Hamel, prefect of this department, has just found an authentic copy in parchment of a charter emanating from Charles Edward, the pretender, and bearing date the 15th of February, 1745, establishing at Arras a Sovereign, Primatial, and Metropolitan Chapter of Rosicrucian Freemasons. The count has presented the document to the general archives of the department. It declares that 'Charles Edward, king-pretender of England, France, Scotland, and Ireland,' wishing to testify his gratitude to the Artesian Masons of Arras for the numerous marks of kindness which they, in conjunction with the officers of the garrison of Arras had shewn him during a residence of six months which he had made in that town, has thought fit to create the said Chapter of Freemasons, under the distinctive title of Jacobite—Scotland, to be governed by the Knights Lagneau and Robespierre, advocates; Hazard and his two sons, physicians; Lucel, upholsterer; and Cazellier, clock maker, giving them authority not only to make knights, but even to create a Chapter in whatever town they may think fit. The document is signed 'Charles Edward Stewart,' and countersigned "Lord Deberkeley, Secretary." The Robespierre mentioned in the charter was grandfather of the infamous member of the Committee of Public Safety during the reign of terror." ALF. JE . . . R.—[We are obliged to our correspondent, whose future favours will be very acceptable. The extract sent is a cutting from the new series of the *Freemasons' Quarterly*, in which it professes to have been taken from the *Courrier du Pas de Calais.*]

MARTINEZ PASCHALIS.

At p. 208 of the present vol. of the *Freemasons' Magazine* there is an answer attributing the rite of Elected Cohens to be "the French invention of one Martinez Paschalis." Thinking every scrap of information may be useful, and remembering that Sir Edward Bulwer Lytton had introduced the name in his *Zanoni*, I send the following extract from one of the notes to that work. Sir Edward says:—

"Of Martinez Paschalis little is known; even the country to which he belonged is matter of conjecture. Equally so the rites, ceremonies, and nature of the cabalistic order he established. St. Martin was a disciple of the school, and that, at least, is in its favour; for, in spite of his mysticism, no man more beneficent, generous, pure and virtuous than St. Martin, adorned the last century. Above all, no man more distinguished himself from the herd of sceptical philosophers by the gallantry and the fervour with which he combated materialism and vindicated the necessity of faith amidst a chaos of unbelief. It may also be observed that Cazotte, whatever else he learned of the brotherhood of Martinez, learned nothing that diminished the excellence of his life and the sincerity of his religion. At once gentle and brave, he never ceased to oppose the excesses of the revolution. To the last, unlike the liberals of his time, he was a devout and sincere Christian. Before his execution he demanded a pen and paper to write these words:—'Ma femme, mes enfans, ne me pleurez pas, ne m'oubliez pas, mais souvenez vous surtout de ne jamais offenser Dieu.'"

May I ask a question in turn. Is the gifted author of *Zanoni* a brother Mason?—A. B. C.

GRAND STEWARDS.

Will you tell me what Lodges are permitted to send the Grand Stewards for the grand festival, and why that distinction is allowed to them only?—BLUE APRON.

MASONIC CONFECTIONERY.

What work is it that tells us it was usual in the last century to produce the working tools in sugar?—PARTY-PAN.—[We presume Kloss's *Geschichte der Freimaurerei in Frankreich*, is intended, in which we are told that some of the old French newspapers, recording a Masonic festival, held at Luneville, on the 12th of Feb., 1738, it is stated, "The company were arrayed in white satin, but no aprons were worn (an interdict having come down from the court), and no trowels, compasses, or other Masonic insignia in confectionery were permitted to be served at the dessert.]

THE DUKE OF KENT.

We often hear her Majesty the Queen spoken of as the daughter of a Mason. What was the Masonic rank of the Duke of Kent?—REGINA.—[His Royal Highness was M.W.G.M.]

Literature.

REVIEWS.

Tobacco: its History and Associations. By F. W. FAIRHOLT, F.S.A.

TOBACCO grows in every region of the globe, from the equator to the sixtieth degree of latitude, and it has been questioned, with considerable show of reason, that the custom of smoking was originally confined to the Indians of the American continent. Certain it is, however, that the Europeans borrowed the custom from the red men of the forest, and despite the ridicule of the mob, the anathemas of the church, and the laws of kings, has become universal.

John Locke, the philosopher, tells us, "Bread or tobacco may be neglected, but reason at first recommends their trial, and custom makes them pleasant." And to quote what has been written against or in defence of it, would be to reproduce an entire library in itself, so that we shall mention but one or two facts connected with its history.

The first importation of tobacco into Europe was sent, in 1559, into Spain and Portugal, by Hernandez de Toledo, from which it spread over Europe, until it reached the high and mighty Prince James, the First king of England, and Sixth of Scotland, of that name, whose aversion to the weed caused this British Solomon to become a pamphleteer, and issue his work known as the *Counterblast: or Misocapnus to Tobacco*, in 1616, in which he describes it as "a custom loathsome to the eye, hateful to the nose, harmful to the brains, dangerous to the lungs, and in the black stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." In answer to this production the Jesuits—perhaps through theological spite, and not from conviction—replied to King James by an *Anti-Misocapnus*, and they had rather the best of the argument. In 1624, Urban VIII. published a decree of excommunication against all who took snuff in church. Ten years later, smoking was forbidden in Russia under the penalty of having the nose cut off. In 1653, the council of the Canton of Appenzel cited smokers before them, whom they punished, and ordered that all innkeepers should inform against those who smoked in their houses. In the police regulations of the Canton of Berne, made in 1661, the series were divided according to the Ten Commandments, and the prohibitions to be observed classed under each item of the decalogue, so that for some reason, it is impossible to say what, the law against smoking was included under the head of adultery! These are a few of the curiosities connected with this subject; and now we turn to Mr. Fairholt's book, who, with his usual turn at reproduction, has gone over the older authors and cited most of the literature on tobacco. He gives us the following as the origin of the cigar:—

"The cigar is essentially the same as smoked by the red man when first visited by Columbus. We may here describe an Indian mode of tobacco taking, but which is evidently the origin of the cigar. It is told by Lionel Wafer, in his account of his 'Travels in the Isthmus of Darien in 1699.' He says that when the tobacco leaves are properly dried and cured, the natives 'laying two or three leaves upon one another, they roll up all together sideways into a long roll, yet leaving a little hollow. Round this they roll other leaves one after another, in the same manner, but close and hard, till the roll is as big as one's wrist, and two or three feet in length. Their way of smoking when they are in company together is thus:—A boy lights one end of a roll, and burns it to a coal, wetting the part next it to keep it from wasting too fast. The end so lighted he puts into his mouth, and blows the smoke through the whole length of the roll into the face of every one of the company or council, though there be two or three hundred of them. Then they, sitting in their usual posture upon forms, make with their hands held together, a kind of funnel round their mouths and noses; into this they receive the smoke as it is blown upon them, snuffing it up greedily and strongly, as long as ever they are able to hold their breath, and seeming to bless themselves, as it were, with the refreshment it gives them.' Lieutenant Page, who commanded the American expedition to La Plata, speaks of the universal custom of smoking in Paraguay, and inviting visitors to join. The servants, as a matter of routine, bring in a 'small brass vessel, containing a few coals of fire, and a plate of cigars. This last hospitality is offered in every house, however humble its pretensions in other respects; and all men, women, and children—delicate refined girls, and young masters who would not with us be promoted to the dignity of pantalons—smoke with a gravity and *gusto* that is irresistibly ludicrous to a foreigner. My son sometimes accompanied me in these visits, and was always greatly embarrassed by the pressing offer of cigars. I made his excuse by saying 'Smoking is a practice we consider injurious to children,' 'Si, Senor,' the Paraguayan would reply, 'with all other tobacco, but not with that of Paraguay.' With both sexes tobacco is a constant passion.

Snuff taking is a much more serious and solemn affair than

smoking, and, as usual, it was found a useful auxiliary to those who were desirous of ridding the world of their friends. Mr. Fairholt tells us:—

"Scented snuffs were sometimes made the recipients of poison. In 1712 the Duke de Noailles presented the Dauphiness of France with a box of Spanish snuff in which she delighted; she kept it for a few days privately; it was charged with poison, which she inhaled; and five days after the present, died of it, complaining of sharp pain in the temples. This excited much attention, and great fears of 'accepting a pinch,' on the one hand, or offering it on the other. It became a general belief that such poisoned snuff was used in Spain, and by Spanish emissaries to clear away political opponents, and that the Jesuits also adopted it for poisoning their enemies. Hence it was termed 'Jesuits' snuff,' and a great dread of it was felt for a considerable time. One instance of the dangers inseparable from scented snuff is given in an anecdote of the Duc de Bourbon, grandson of the great Condé; who took Santeuil, the poet, to a great entertainment, compelled him to drink a large quantity of champagne, and ultimately poured his snuff box, filled with Spanish snuff, into his wine. This produced a violent fever, of which Santeuil died, amid excruciating agonies, within fourteen hours after."

Some few facts on the popularity of snuff taking, and the means adopted to produce a love of it, may be found in the following extract:—

"In the Memoirs of Barré Charles Roberts, he says—'When my father was at Paris in 1774, he was told by Count Clouard, then an old man, that he remembered a time when persons were stationed on the Pont Neuf at Paris, with boxes of snuff, which they offered to the passengers. This was a scheme of the manufacturers to introduce it into general use. At the time this was told my father, there was no person in France, of whatever age, rank, or sex, that did not take snuff.' With our brothers of Scotland snuff has found much favour; they are so far identified with its use, that a figure of a Highlander helping himself to a pinch was generally sculptured in wood, and placed as a 'sign' beside the snuff shop doors, until within the last thirty years, when such distinction ceased. These figures were sometimes the size of life, painted in natural colours, and placed at the door jamb. The Scots have well earned their distinction; for, in Scotland alone, according to the computation of the late Rev. Dr. Chalmers, the people lay out six thousand pounds per year on snuff; a reckoning probably within the mark."

The foregoing extracts are well known incidents to every one who has perused the subject; but we now meet with a passage which is perfectly new to us, and present it to our readers as an example of what judicious management may do with an article that has become damaged, if not altogether useless. Mr. Fairholt tells us the following was the origin of "Lundyfoot:":—

"The high dried snuffs are favourites in Wales and Scotland. There is a powerful snuff of this kind which is said to have originated by accident in Ireland. It is known as *Lundyfoot* or *Irish Blackguard*. The first name is from that of the maker, Lundy Foot, who resided at the entrance of Essex-bridge, Dublin; the second, from its being highly approved of by the lower classes of Irish, to whom it was given as spoiled material, or from the blackguard who had spoiled it. Tradition is not clear on this point. The popular story of its origin is, that it was the neglect of a man who had gone to sleep while the snuff was drying in the kiln, that burnt the snuff, and induced the proprietor to put it in a tub at the door for all poor passers by to help themselves, and so rid him of his waste. Another version of the story is, that Foot bought a large quantity of tobacco from the ruins of a tobacco warehouse in Dublin, and ground the charred material into snuff, which was sold very cheaply to the poorer classes of Irish, until its pungency and flavour became gradually known to the middle and upper classes, and similar snuff demanded. Foot never forgot the poor, who helped to make his fortune; and a keg of *blackguard* was always placed at his door for all comers; a custom continued by his descendants."

We recommend Mr. Fairholt's labours as a careful epitome of what has been written on this subject by all the former writers, and among the quotations he has made will be found much to amuse and instruct all real lovers of tobacco.

NOTES ON LITERATURE, SCIENCE, AND ART.

WE understand that Messrs. Hurst and Blackett have in the press a work which is likely to make a great sensation in the coming season. It is in the form of a tale on high clerical life, and replete with romantic denouements. Its material are *bonâ fide* facts. If we are rightly informed, the author is a kind of surpliced Disraeli, a member of the ecclesiastical parliament, who startles his readers with as many astounding statements and disclosures as the member for Bucks. Some of the personages who are introduced into the tale may be mentioned; they are Archbishop Whateley, Neander, and Mezzofanti, besides bishops and dignitaries of the English, Irish, and Colonial branches of the church. From what we have been able to glean of the nature of this book, we should be tempted to style it an "Ecclesiastical Comingsby."

Bro. the Earl de Grey and Ripon, P.C.W., held a reception on Wednesday, the 8th inst., at Carlton House Terrace. The company included all the literary and scientific celebrities of the day, and was both numerous and brilliant. Tables and walls were covered with interesting records of geographical discovery. His Lordship's second reception will take place on Wednesday evening next.

The *Jewish Chronicle* announces that "Mr. L. M. Rothschild has purchased the Sussex Hall Library, which was about being brought under the hammer, consisting of about 4,000 volumes, and containing a collection of valuable Hebrew works. Mr. Rothschild has presented the library to the Jews' College, 10, Finsbury Square. It is expected that arrangements will be made whereby the books will likewise become available as a free library for the benefit of the Jewish community."

In the "Working Men's College Magazine" (the origin of which is explained by its title), there is appearing monthly a series of papers by T. R. Bennett, Esq., M.A., Christchurch, Oxon, Barrister-at-Law, the object of which is to trace the rise and development of the principle of trade combination; to show the relation between the Guilds of former times and the trade societies of the present; and to give an account of the results of past strikes, successful or unsuccessful. The council of the Working Men's College have resolved to devote a portion of the magazine to a discussion of the subject. Among the contributors to this magazine are those distinguished promoters of the College, the Rev. Mr. Maurice, Mr. Ruskin, and Mr. Hughes, the author of "Tom Brown."

A collection of old manuscripts and books on Freemasonry, Magic, Mesmerism, Miracles, and occult learning generally, is announced for public sale next week. We shall look after the curious catalogue.

The Science and Art Department of the Committee of Council on Education has just published a statement of the results of the Examination of Candidates for Teachers' Certificates in Science, held in November and December, 1859. From this document it appears that 106 candidates presented themselves for examination, and of these, sixty-seven obtained certificates. The largest number of candidates presented themselves for examination in chemistry, and the smallest number in natural history. On the whole, this must be looked upon as a good beginning of natural-science teaching in our schools.

On the 28th of last month, died at Munich, in her 84th year, the widow of Jean Paul Richter, daughter of the late Geheime-Ober-Tribunal-Rath Mayer, at Berlin. She married Jean Paul Richter in 1801, and was left a widow by him in 1825. We are sorry to add (on the authority of the *Athenaeum*) that the only son of this marriage (a daughter, the wife of Dr. Ernest Foster, lives at Munich), died miserably at Heidelberg, where he studied. E. M. Arndt, too, has left a widow. She is the sister of Schleiermacher, and the poet's second wife, "the true and brave companion of my life," as he repeatedly called her. It has been proposed that Arndt's little property, the house and garden near Bonn, in which he lived almost half a century, should be made national property. The aged poet took the greatest delight in the cultivation of his garden, and was seen only last summer at the top of his trees, pruning and trimming them. At the time of his disgrace in 1819, he acknowledged with grateful feelings that he was not driven out of "his little paradise."

The new work by Professor Owen, to be published by Mr. Murray, will be entitled, "Manual of Fossil Mammals, including the substance of the course of Lectures on Osteology and Palaeontology of the class Mammalia, delivered at the Metropolitan School of Science, Jermyn-street."

The Academy of Moral and Political Sciences at Paris has awarded the prize for the best work on the Leibnitz philosophy to the Professor at the Lycée Napoléon, M. Nourrisson, and to the Count Foucher de Careil.

Mr. C. T. Newton is preparing for the press a history of his recent discoveries at Halicarnassus, Cnidus, and Branchida; being the results of an expedition sent to Asia Minor by Her Majesty's Government in October, 1856. The work is to be limited to 300 copies, fifty of which are taken for the British Museum.

Plenty of material has been gathered already for the biography of Field-Marshal Von Gneisenau, with which Dr. Pertz has been entrusted. Several thousand letters of the General are now in the hands of Dr. Pertz, and he hopes soon to be able to publish the first part of the work.

We hear from Berlin that the large work on "Egyptian Monuments" by Lepsius, is now complete. It was begun twelve years ago, and has appeared in six parts, which form twelve volumes. Illustrated with excellent drawings and maps, Herr Lepsius offers in this work to the

scientific world the result of his travels in Egypt and Ethiopia. The whole work has been published at the cost of the King.

The Society of Arts met on the 8th instant, when the chair was taken by Colonel Cunliffe Owen, R.E., C.B. The paper read was "On the Means of Increasing the Production of Sheep's Wool and of Angora Goat's Wool," by Mr. Leonard Wray. The author began by drawing attention to the remarkable progress which this country had made in manufactures, more especially in those bearing directly or indirectly upon the subject of this paper. The demand for the raw material was thus constantly increasing; and, notwithstanding the efforts made on all hands to meet it, the supply was in most cases quite inadequate, and our industrial progress had often thus been seriously impeded. With reference to the first part of his subject, the author noticed the principal sources of the supply of wool, particularly the British colonies. He pointed out the difficulties under which the Australian sheep-breeders suffered, from which those of New Zealand were comparatively free. After touching upon the Cape, and other wool-producing colonies, he said that few persons were in the habit of regarding India as a great wool-producing country, and most people would be surprised to learn that, in 1858, the three Presidencies of India exported 18,500,000 lbs. of wool, of which upwards of 17,000,000 lbs. were brought into Great Britain. This quantity, however, afforded but a very inadequate idea of the actual production of this staple in so vast and so populous an empire as British India; and the author, from his own personal knowledge of the country, believed that its wool might be very materially improved in quality and enormously increased in quantity, for hardly any Europeans had yet fairly undertaken the breeding of sheep on an extensive scale in any part of India. Having put forward suggestions for improving the breed of sheep in India, and thereby for increasing the production of wool, Mr. Wray pointed out the reason why so small a quantity was produced in the United States. With regard to this country and many of our colonies, he was of opinion that the Chinese breed of sheep, of which a small number had been sent to England a few years ago, might most advantageously be again introduced into this country. Their fecundity was most remarkable, the ewes frequently producing three and even five lambs at a birth. With regard to the Angora goat, the principal point to which he wished to draw attention was the advantages to be derived by crossing them with goats of the ordinary breed, which at present were of little value. The young produced by crossing the male of the Asiatic goat and the female of the common goat assumed all the characteristics of the former. This had been tried with the most perfect success; and he thought, considering the facility with which so valuable a material as Angora goats' hair could thus be produced, the question was well worth the attention of our manufacturers.

At the meeting of the Royal Society on the 2nd instant, Sir Benjamin Brodie, President, was in the chair. The Right Hon. Sir E. Ryan was elected a Fellow. The following papers were read: "On the Hereditary Transmission of an Epileptiform Affection accidentally produced," by B. Séquard. "On the Saccharine Function of the Liver," by Dr. Harley. The author related a number of experiments which he had performed in concert with Professor Sharpey; the results of which experiments show that the animal as well as the vegetable kingdom possesses a sugar forming power. The conclusions the author arrived at are in favour of the following generally received views upon this interesting subject:—1. Sugar is a normal constituent of healthy blood. 2. The portal blood of an animal fed on a mixed diet contains sugar; but that of a fasting animal, as well as of one fed solely on flesh, is devoid of saccharine matter. 3. The livers of healthy animals contain sugar irrespective of the kind of food. 4. The sugar found in the bodies of omnivorous animals is partly derived directly from their food, partly formed by their own livers. 5. The livers of carnivorous animals possess the power of forming a substance called glucogene; which glucogene is, at least in part, transformed into sugar in the liver.

At the late meeting of the Royal Society of Literature, the Bishop of St. Davids presided. The master of Market Bosworth School and R. B. Haynes, Esq., were elected members. Mr. Vaux read a paper communicated by Mr. Akerman, "On certain Excavations at Long Wiltenham, Berks, in Anglo-Saxon Graves," by J. Y. Akerman, Esq., Secretary of the Society of Antiquaries, in which an account was given of some remarkable researches made by that gentleman during the months of September and October last. The result of these was the opening of not less than 127 graves; a large proportion of them containing skeletons in excellent preservation, together with a large collection of other curious objects, most of them referring to male or female attire, but unquestionably of the best period of Anglo-Saxon Art. Mr. Akerman

states his opinion that the mode in which these bodies were buried, and the occurrence in certain cases of urns with burnt bones, may be taken as an indication whether the personage in life had been a heathen or a Christian, cremation having been invariable in the former cases, but ordinary burial more common in the latter. In one instance the person buried had unquestionably been a Christian, and not improbably a boy attached to the sacred service of the adjoining Minster at Dorchester; for by the side of this skeleton was discovered a most curious stoup, made of wood, with thin plates of bronze attached to its outside, as is not unusually the case in other Anglo-Saxon buckets. On this, however, were stamped in relief scenes from the life of Our Lord, as the Marriage of Cana in Galilee, &c.

On the same day, the Society of Antiquaries met under the presidency of J. Bruce, Esq., V.P. The proceedings were barren of interest; Captain Windus was elected a Fellow.

CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions entertained by Correspondents.]

THE BLACKHEATH MEETING OF AUGUST, 1858.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In my letter, dated the 27th ult., in reference to the Blackheath Meeting of August, 1858, I appear to have given offence to the brethren of the Lodge of Justice; a P.M. of that Lodge having complained that I stated, "as far as I can recollect" (the meeting) "originated with the Deptford brethren." He says, the Lodge of Justice is the local Lodge, and represents the Deptford brethren. I have promised him to write to you on the subject, to correct any error into which I may have fallen. I beg now in explanation to state, that the meetings of the committee were held at the Lord Duncan, Deptford Broadway, the house of meeting of the Wellington Lodge; hence my mistake, if any, as I was not then aware that the members of the Wellington Lodge were for the most part resident in Lewisham, and not in Deptford, as stated to me by the P.M. of the Lodge of Justice. In conclusion, I would call the attention of the Deptford brethren, or such of them as feel aggrieved by the said letter, to the fact that I did not make a positive assertion, but guarded myself by the words "as far as I can recollect."

Hoping this letter may prove satisfactory to the P.M.,
I am, dear Sir and Brother, yours truly and fraternally,
H. J. HENKMAN, M.D.,
P.M., No. 27, &c., &c.
Jan. 14th, 1860.

AUTHORIZED REPORTING.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I respectfully submit a notice of our last meeting, but without any desire that its length should stand in the way of matter more worthy.

It is countenanced by the Master, but it must be controlled by you; and your ink or scissors may blot or clip at pleasure.

While you have authority for such insertions, I must suppose myself safe in your hands; yet I would wish the law in the Book of Constitutions was removed.

Now that there is an authorized journal, ably and fraternally conducted, I find an awakened interest among our local Craft for its perusal, and this constrains me to go a length which I would otherwise wish to shorten.—Yours fraternally,
Feb. 14th, 1860.

T. B.

BRO. DISTIN.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I read with much pain the touching appeal of Bro. Distin, in the last number of the *Magazine*, and took the opportunity of calling attention to it at the banquet table of our Lodge (the Domestic) on Monday evening. I had not the opportunity of doing so, however, until after several of the brethren had left, or I am sure that the response to the appeal would have been much larger than it was. I collected one pound two shillings and tenpence, which Bro. John Snow was kind enough to take charge of, with the intention of increasing it by an appeal to some of the brethren who were absent, and others. The sum even then would be a comparatively small one; but if a couple of hundred Lodges would contribute the same amount, poor Bro.

Distin would be helped out of his pressing difficulties, and close his days in peace.—Yours fraternally,
Tudor House, Cheyne Walk,
Feb. 14th, 1860. WILLIAM CARPENTER.

ST. JOHN'S LODGE, LIVERPOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In your last publication I observe a letter, signed "J. M.," referring to a report in your *Magazine* of the meeting of St. John's Lodge, No. 971, on the 4th ultimo, which, if left unanswered, will leave an unfavourable impression of St. John's Lodge. "J. M.," in his letter, refers to a resolution submitted to and rejected by the Lodge, relative to their removing to the Masonic Temple, and endeavours to show that St. John's Lodge is favourable to remaining at an hotel in preference to a building specially adapted to the purpose; he also produces some statistics to show that Masonry advances more when Lodges meet at private rooms than when they meet at hotels, with which I am not going to find fault, except so far as his statistics refer to St. John's Lodge, these I beg to inform him are incorrect, and should stand as follows:—

1856—1857.		1857—1858.	
Members.	Initiations.	Members.	Initiations.
37	21	100	40
1858—1859.		First half of 1859—1860.	
Members.	Initiations.	Members.	Initiations.
114	26	124	16

showing that St. John's Lodge has steadily progressed, and is still doing so.

I also beg to inform him, in answer to his letter, that—so far from St. John's Lodge being in favour of meeting in hotels—although a young Lodge, they subscribed (according to their means at the time) to the building fund; and the reason why they decline going to the Temple is, that they are of opinion that the ground selected is not sufficiently central; and further, they were very much opposed to a large sum of money being expended in alterations on an inconvenient building, which has evidently had the effect of putting an end, for some years to come, of any chance of obtaining a suitable place for our meetings. Had the sum expended been added to the building fund, there can scarcely be a doubt but that a greater interest would have been excited, and by this time we should have made considerable progress with a proper and efficient building. Hoping that this answer will satisfy "J. M." and remove the unfavourable impression which is sure to be created by his letter in the minds of the Liverpool brethren, I beg to subscribe myself, yours fraternally,
Liverpool, Feb. 15th, 1860. JUSTICE.

THE TRUE FREEMASON.—The true Freemason can always be known, at home and abroad, in the social circle, or in the workshop, in his dealings with his fellow man, and in fact in all that he does and says. At home a true Freemason will be a kind, affectionate, and devoted husband, a just and loving parent, an obedient and dutiful son, a fond and fraternal brother. There is no mistaking these characteristics; and he who prides himself upon his Masonic acquirements because of his ability to make all the gesticulations and manipulations, these no more bespeak the true Freemason than that mere words of sympathy will supply the necessary wants of the hungry and destitute. It is the practical exemplification of the teachings of Freemasonry in our daily life that constitutes the true Freemason. Abroad, away from home, among strangers, the true Freemason is readily known by the propriety of his conduct, his truthfulness, his polite and courteous manners, and all that marks the genuine gentleman. He will avoid controversy on exciting subjects, he will not give his fellow man cause nor opportunity to become angry, but just to himself and to others, he will pursue the even tenor of his way, perform what he has to do faithfully and truly, and when he returns to the bosom of his family he will have the consciousness of having maintained his self respect without infringing upon that of others. The true Freemason will be governed by the rules of propriety in all his actions and in all his conversation. In the social circle he will avoid all profanity, all jesting upon religious and serious subjects, all unchaste and indelicate allusions, and will in no wise attack the prejudices or peculiar opinions of others, but will endeavour to direct the conversation so that it may be profitable and instructive; and in the workshop, in the pursuit of his daily avocation, the true Freemason will be diligent and economic of time, not trifling it away, but will exercise his best skill to accomplish himself a perfect master in his particular department. In his dealings with his fellow man the true Freemason will be just, upright, and honest. He will neither deceive nor misrepresent for gain. He will render a full and fair equivalent for all that he receives. In all that he does and says the true Freemason will be governed by the eternal principles of truth and light, and no circumstances will cause him to swerve therefrom for any purpose of sensual gratification or gain.—*American Mirror and Keystone.*

THE MASONIC MIRROR.

MASONIC MEMS.

A VOCAL concert will take place at the Farringdon Hall, on Thursday, the 1st of March, for the benefit of Bro. Beckett, of the Domestic Lodge, upon which occasion he will be assisted by some of the most eminent vocalists of the Craft. It is to be hoped that he will receive the support which he so well deserves.

THE Mount Sinai Chapter of Instruction will, in future, work the lectures of the Royal Arch degree, as well as the ceremony of exaltation. The work of this Chapter is under the immediate superintendence of many eminent Past Principals, foremost among whom are S. B. Wilson; T. A. Adams; W. Watson; T. A. Allen; Andrew; and Kirby. Principals going up to the chairs have every facility to perfect themselves in their respective duties. The Chapter meets every Saturday evening, at eight o'clock, at the Western Masonic Hall, Old Bond Street.

METROPOLITAN.

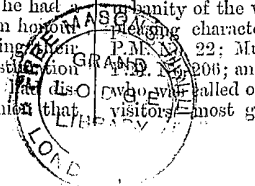
GRAND STEWARDS' LODGE.—At the monthly meeting of this Lodge, on Wednesday, the 15th instant, Bro. Warren was installed as W.M. for the year, when he invested Bro. Dr. Hinxman, S.W.; Bro. Samuels, J.W.; Bro. Nutt, S.D.; Bro. Mereweather, J.D.; and Bro. Watson, Sec.

St. GEORGE'S AND CORNER STONE LODGE (No. 5).—This Lodge met on Monday, the 13th instant, and it being the day of installation there was a numerous attendance of distinguished brethren, among whom were Bros. Hall, Prov. G.M. for Cambridgeshire; F. Dundas, P.S.G.W.; Roxburgh; Henderson; Stephen Barton Wilson; Jennings; Keightley; Evans; Le Veau; Symonds; &c., &c. The chair was taken by the W.M., Bro. John Stone, who, after performing the ceremony of passing Bro. Halse to the second degree, installed his successor, Bro. William Frederick Moore, in a very able manner. The board of installed Masters was more than usually numerous, there being nineteen or twenty present, the Lodge itself numbering amongst its members no less than nine who have filled the chair of the Lodge. A vote of thanks was unanimously given to Bro. Stone for his conduct in the chair during the last year. As is always the case in this Lodge, a brother undertook the office of steward for the next festival of the Girls School. After dinner, at which between fifty and sixty were present, the usual toasts were proposed and received with every mark of fraternal regard. It is the custom in this Lodge practically to support the charities by voluntary contributions, collected at the dinner, and the sum named on this occasion was six pounds sixteen shillings and sixpence. The musical arrangements were under the direction of Bro. Donald King, assisted by Bro. Lawler and others.

KENT LODGE (No. 15).—The monthly meeting of this Lodge was held on Wednesday, the 8th inst., at Bro. Harris's, The Three Tuns Tavern, Southwark, Bro. Mariner, W.M., in the chair, assisted by Bros. Thos. Anslow, as S.W. *pro tem.*; and G. D. Cossens, J.W. The business of the evening consisted of three raisings and two craftings, which ceremonies were worked in a very efficient manner. This being the usual period for the election of Master and Treasurer for the year, the brethren proceeded to the same, when the following brethren were declared duly elected to the offices annexed to their names:—viz., Bros. G. D. Cossens, as W.M.; and Rich. Barnes, as Treasurer. Several propositions for initiation at the ensuing meeting were received; and all business being concluded, the Lodge was closed in due form, and the brethren adjourned to dinner. The usual loyal toasts were given and heartily responded to. Bro. E. D. Rogers, P.M., proposed the health of the W.M. Bro. MARINER thanked the brethren for the kind mark of respect evinced towards him; was delighted, at the close of the year to find the financial state of the Lodge in so prosperous a condition, and trusted his successor might be equally supported during his Mastership. The next toast proposed was the "Army and Navy." Capt. Bro. Rogers, of the 7th Surrey Rifles, in reply, having sincerely thanked his brother Masons for the kindly feelings they entertained towards him—the reception he ever had met at their hands, demanded his grateful acknowledgments—then spoke of the efficiency of the corps to which he belonged, of the eulogiums passed on them by government for their proficiency in arms during the short space of time they had been organized, and assured them, if circumstances required it, they were ready to a man to come forward in defence of their country, their wives and families." (Cheers.) "The health of the Past Masters present," viz., Bros. Richard Barnes, R. E. Barnes, E. Hawkins, H. Smith, J. Manger, Samuel Whitehouse, E. D. Rogers, C. C. Gibbs, Thomas Anslow, was next proposed and responded to with a truly "Kent fire." Bro. E. D. ROGERS, as the immediate P.M., having spoken in behalf of his brother P.M., said he had a pleasing duty to perform, that of rendering "honour to whom honour was due;" he alluded to their unanimous desire of presenting to Bro. W.M., Bro. Mariner, with a Past Master's jewel to mark their estimation of the very proficient and conscientious manner in which he had discharged the duties of his office; he (Bro. Rogers) was of opinion that

presentations of this description should not be given indiscriminately, but conferred on brethren of merit and ability; in the present instance their Worshipful Master had in every sense proved himself worthy that honour. He had now to inform the brethren that, holding the rank of Past Master in Kent Lodge, he had been appointed by Grand Lodge as one of the twelve members of the Board of Benevolence, and it would be his constant care to guard the interest of the Craft, more especially of his mother Lodge. The health of the visiting brethren, viz., Bro. Mark Marsden, of Lodge No. 33, and Bro. Henry Mullen, of the Hiram Lodge (72), New York, was next proposed. Bro. MARSDEN, in reply, thanked the brethren sincerely for the kind and courteous manner in which they had been received; he was delighted at the excellent working of the Lodge, and the true spirit of Masonry that existed among the members. "The health of Bro. Richard Barnes, Treas., and Bro. R. E. Barnes, Hon. Sec.," was the next toast. Bro. Richard BARNES having thanked the brethren for their renewed confidence made an urgent appeal in aid of the funds of the Royal Masonic Benevolent Annuity Fund, and observed, though it was the last charity instituted, it was indeed the most deserving, inasmuch as the necessities of their needy brethren required their fostering care to give them that consolation in their declining years which their age and infirmities demanded at their hands. What greater reward to a Mason than to know "that an opportunity was there afforded of exercising that virtue he had already professed to admire." He earnestly called their attention to the case of Bro. S. S. Wood, of Lodge No. 33, being his second application, and sincerely trusted they would give it that support which the urgency of the case so justly merits. Bro. R. C. BARNES assured the brethren of his gratitude for the very cordial manner in which his name had been received by them on all occasions; that his utmost energies would be exercised for the furtherance of the interest of Kent Lodge, and he trusted he should at all times prove by a ready and willing acquiescence to all votes and resolutions duly passed for the welfare of the Lodge and its members, that his zeal for its prosperity might increase. "The Officers of the Lodge" was the next toast. Bro. G. D. COSSENS, J.W. and W.M. elect, begged very sincerely to thank the brethren for the high compliment paid to him and his brother officers—he sincerely tendered them his warmest feelings of gratitude for the high position in which they had placed him as Master elect—he trusted he was duly sensible of the qualifications necessary for the proper discharge of the important duties of the office, viz., a thorough knowledge of the various ceremonies appertaining thereto; he would use his best exertions to make himself proficient in the mystic art, and as perseverance was necessary to establish perfection, and the rude material could receive its fine polish from repeated efforts alone, so nothing but great exertions should be evinced by him in maintaining that superiority of working so characteristic in his predecessors. He trusted by a due observance of the ancient landmarks of the Order, modest and correct demeanour while presiding over them, and a constant interest in the well-being of the Lodge, to prove himself worthy their choice and of the trust reposed in him. Bro. ANSLOW also expressed his grateful acknowledgments for the very liberal support he had received from the brethren on the present occasion; and trusted by a willingness at all times to render any assistance the Lodge might require at his hands, to maintain that good opinion which they had ever entertained towards him. Other minor toasts being given, the brethren parted early, having spent a pleasant evening. The harmony of the evening was greatly enhanced by the excellent singing of Bros. Holbrook, R. Jones, and Harris.

EASTERN STAR LODGE (No. 112).—This old established Lodge, its first warrant dating 1765, held its annual installation festival on Wednesday, February 8th, at its new home, the Rose and Crown, Bromley, Bro. H. J. Vousley, the W.M., presided, and after the minutes of the preceding Lodge had been confirmed and the Lodge opened in the second degree, he resigned the chair to Bro. D. S. Potts; and Bro. Edward W. Davis, the W.M. elect, being presented, was duly installed in the presence of twelve other Past Masters, saluted, and proclaimed in the several degrees. The Worshipful Master then appointed and invested the officers for the year:—Bros. Frederick Inman Sharp, S.W.; Horatio Grey, J.W.; D. S. Potts, Sec.; Curry, S.D.; Joseph Patrick, J.D.; Edinger, P.M., Dir. of Cers.; Goode, I.G.; W. W. Davis, P.M., Treas.; and Bro. Speight, Tyler, were also invested. The Worshipful Master said he had a most pleasing duty to discharge in presenting to his predecessor the jewel unanimously voted at the previous meeting in recognition of his punctual and zealous attention to the business of the Lodge. It is a P.M.'s jewel of elegant design, bearing this inscription, "Presented by the brethren of the Eastern Star Lodge, No. 112, to the W. Bro. Henry J. Vousley, P.M., as a mark of esteem for the zeal and ability displayed by him as W.M. during the past year. February 8, 1860." Bro. VOUSLEY, in grateful terms, accepted the testimonial of good feeling on the part of the brethren, and expressed a hope that for many years to come he should continue a member of Lodge No. 112. All business ended and the Lodge closed, the brethren adjourned to dinner, which was well served, with every attention to the comfort of the brethren; and the kindness of the Worshipful Master, aided by the attention and liberality of the worthy Treasurer, rendered the meeting one of the most pleasing character. The visitors, among whom were Bros. Osborne, P.M. No. 22; Muggerridge, P.M. No. 227; Maney, P.M. No. 201; Snow, P.M. No. 206; and How, Prov. G. Dir. of Cers., Herts.—through the latter, who was called on by the Worshipful Master to return thanks for the visitors—most gratefully acknowledged the happy evening they had



spent, and congratulated the Lodge on the advent of Bro. Edward Davis, who, by the diligence he had exhibited in discharging the duties of the offices he had previously held, and his conduct in the chair that evening, gave assurance of his preserving the high character of the Lodge. Bro. Vously, in proposing the health of the Worshipful Master, reiterated these sentiments and said he was satisfied that with the accession of Bro. Davis the Eastern Star would rise still higher: with his zeal and talent the brightest hopes would be realized. The W.M., said it gave him the greatest amount of pleasure to preside over the Lodge; a position which but for circumstances, he, for so young a Mason, could hardly have hoped to reach for years to come. He would endeavour by his diligence and punctuality to show that the confidence of the brethren had not been thrown away. He would exert his powers to extend the reputation of the Lodge, and by the aid of his officers to render it second to none in number or character. He especially thanked the brethren, Past Masters, visitors, who had by their presence done him the honour of attending his installation. "The Past Masters," among whom were Bros. Wentworth, Davis, Marriott, Allison, and Edinger; were greeted. "The Officers," and "The Charities of the Order," coupling with the toast Bro. Muggeridge, who, in responding, noticed the patronage those honoured institutions received from the Brothers Davis. Among the members was Bro. Holt, the father of the Lodge, at whose house (the Wades Arms) the Lodge was many years held, but his increasing general business rendering it inconvenient to give up so large a portion of his confined premises as the brethren required, caused the removal of the Lodge to the New Globe; that house undergoing a change of tenant, another removal was needed, and the brethren have now obtained a home which there is every prospect of their continuance in for years to come.

TEMPLE LODGE (No. 118).—The annual installation festival of this Lodge was holden on Tuesday, February 7th, at the Ship and Turtle, Leadenhall-street, and there was a large attendance; in the absence of Bro. Aldridge, Bro. Hastelow presided as W.M., and initiated Messrs. James Bond, Joseph J. Caney, Charles B. Beeton, and Robert Johnson into Masonry. The Lodge was then opened in the second degree, and Bro. Alfred Day, S.W., and W.M. elect, was presented for installation and duly installed in the chair by Bro. Hastelow, who, although for the first time, discharged the duty most faithfully. The W.M. then appointed and invested the officers:—Bros. Henri, P.M.; Edmond Farthing, S.W.; Thomas Beard, J.W.; James Perren, P.M., Sec.; Wm. Southall, S.D.; J. Barnett, J.D.; Hastelow, P.M., Dir. of Cers.; Charles Southall, I.G. Bros. Keast, P.M., Treas., and Rice, Tyler, were also re-invested. The report of the Audit Committee, was presented by Bro. Farthing; it showed a most flourishing state of the finances of the Lodge, and was characteristic of the Treasurer's excellent management. The brethren were then called off to the dinner, at which above sixty surrounded the W.M. Full and ample justice having been done to Bro. Painter's excellent dinner, and the cloth removed, and honour paid to the usual loyal and Masonic toasts, "The health of the W.M." was proposed by Bro. Henri, who referred to Bro. Day's attainments, and after having passed the chair in another Lodge, he had now arrived at the high position which it must be the ambition of every Mason, and more especially as the "Temple" had now become one of the largest Lodges in the kingdom. The W.M. in responding assured the brethren that no efforts should be wanting on his part to discharge the duties satisfactorily to himself and the Lodge. His ambition was bounded by arriving at the chair of his mother Lodge. He called the attention of the brethren to the ensuing festival for the Boys School, of which he had undertaken the stewardship, on which occasion he hoped to be well supported by the Lodge. To "The Initiates," Bro. Johnson replied, and noticing the kind reception he had met with, said he hoped they would find him worthy to be called a Mason. "The health of the Visitors," among whom were Bros. Purdy, Blackett, and How; the latter in responding expressed the pleasure they had in witnessing the excellent working of the Lodge; he had had many opportunities of seeing Bro. Day's diligence and zeal in Lodge and Chapter, and hence he congratulated the "Temple" on the accession of so excellent a Mason. The Past Masters and Officers were honoured with notice; and enhanced by the vocal powers of several of the brethren, a most pleasant meeting was brought to a close.

OLD CONCORD LODGE (No. 201).—The monthly meeting of this Lodge was held on Tuesday evening, Feb. 7th, at the Freemasons' Tavern; Bro. Swanston, W.M., presided, supported by his officers, Bros. the Rev. J. Laughlin, S.W. and Chaplain; Waters, J.W., &c., &c. The Lodge having been duly opened, it was afterwards opened in the second and third degrees, when Bros. Avery, Leighton, G. W. Pinner, and Masterman, were respectively raised to the sublime degree of M.M. Bros. Sallust, Osmond, Frisby, and Roberts, having given satisfactory proofs of their proficiency, were passed to the second degree. Messrs. C. E. Stubbs, George Lee, and Sandou, were then formally introduced, and in due form initiated into the mysteries and privileges of ancient Freemasonry. The whole of the ceremonies were performed by the W.M. in a manner which elicited the highest approbation. The sum of five guineas was voted from the funds of the Lodge, to be placed in the hands of Bro. Davis, who represents this Lodge as steward at the approaching festival for the benefit of the Boys School. The business of the Lodge being ended, the brethren adjourned to dinner; after which the usual toasts were given, Bro. Emmens, P.M. and Sec., proposed

the health of the W.M., who returned thanks in very appropriate terms. Bro. Stubbs returned thanks on behalf of "The Initiates;" and Rev. Bro. J. Laughlin, in reply to the toast of his health, took occasion in his own peculiar and impressive manner to point out to their newly initiated brethren the importance and beauties of Freemasonry. Several other toasts were given, and the evening was spent in a very happy manner.

PHOENIX LODGE (No. 202).—The first meeting of this Lodge during the present year was holden on Saturday last, at the Freemasons' Tavern, under the presidency of the W.M., Bro. B. J. Williams. The Lodge having been duly opened in the first and second degrees, Bro. George Fenwick was passed to the degree of Fellow Craft; and the Lodge was then resumed in the first degree. The resignation of the Senior Warden and another brother were accepted with regret; but at the same time the names of two brethren were announced as candidates for election, as joining members. The W.M. then proceeded to confer the vacant office of Senior Warden upon Bro. Maslin; advancing Bro. McEntire to that of J.W., and the assistant officers each a step. The Lodge was closed, and the brethren dined together, separating at an early hour.

THE ST. JAMES'S UNION LODGE (No. 211).—This Lodge held a meeting on Tuesday, the 14th inst., at the Freemasons' Tavern. At six o'clock Bro. H. A. Stacey, W.M., opened the Lodge in the three degrees, and raised four brethren to the sublime degree of M.M.; he afterwards passed a candidate to the F.C. degree. We are gratified to report that the benevolent fund of the Lodge is increasing. Bro. T. Gurton, the worthy Treasurer, reported that the ball was very successful, and the profits arising from it will materially add to the amount now placed to the credit of the benevolent fund. Bro. G. W. C. Dean, J.W., volunteered to serve the office of steward at the anniversary festival of the Boys School. The Lodge was closed at an early hour, and the brethren adjourned to slight refreshment.

CANONBURY LODGE (No. 955).—The Canonbury Lodge had a very full attendance on Thursday, the 9th instant, being the annual meeting, at which the W.M. for the ensuing year was installed. The Lodge was summoned as early as three o'clock, and the following business was transacted:—Mr. W. H. Stockwell was initiated by Bro. Samuel Hill, P.M., acting for the W.M.; and the ceremony was performed with that clearness and precision for which Bro. Hill is so well known. Bro. Sinclair was raised by Bro. Stephen B. Wilson in his usual style, and the installation of Bro. Enson, late S.W. of the Lodge, was undertaken, at the request of the Lodge, by Bro. John Savage, S.G.D., and was performed as few in the Craft can equal, much less surpass. The W.M. then proceeded to appoint and invest his officers, as follows:—Bros. Edward Cox, S.W.; J. Willis, J.W.; Filer, P.M., Treas. (re-invested); Bohn, P.M., Sec. (re-invested); Worman, S.D.; Chancellor, J.D.; Layton, I.G.; Turner, Dir. of Cers.; Cheeswright, Steward; and Young, Tyler. The visitors on the occasion were Bros. John Savage, S.G.D.; S. B. Wilson, P.J.G.D.; William Blackburn, P.M., No. 23; Jackson, P.M., No. 228; Beard, J.W., No. 118; Cornick, P.M., No. 196; Douglas, S.D., No. 196; Matthew Cooke, J.D., No. 29; Eade, No. 116; Marstopp, No. 275; Sutton, S.D., No. 1082; Tedder, No. 11; Glass, No. 663; and Sadler, No. 110. The business of the evening being ended, the brethren adjourned to dinner. After the routine toasts had been disposed of, and the health of "The M.W. the Grand Master" duly given and properly honoured, the new W.M., Bro. Enson, in choice and terse language, proposed the "Deputy Grand Master, and the rest of the Grand Officers," coupling with it the name of Bro. S. B. Wilson. Bro. S. B. WILSON said, it was usual for a Grand Officer to reply to that toast, but it should always be done by the one, if more than one were present, who had done the greatest share of the duties of the evening, and he alluded to a Lodge in Bedfordshire, where he had lately heard Bro. Sir John Burgoyne state, that in military etiquette it was not the custom for the officer of inferior rank to take precedence of his superior, a lesson which he had not forgotten, and which on that evening, was strongly present to his mind; so he must not be thought wanting in courtesy if he resigned the post of honour to Bro. John Savage. Bro. JOHN SAVAGE, S.G.D., said that his Bro. S. B. Wilson was very diffident, but he had no reason to be so, as his name was one of world-wide notoriety, and his diffidence in taking up the toast was unaccountable, seeing that he (Bro. Wilson) was one who spoke with more authority than himself, still he (Bro. Savage) could not but be very proud of the manner in which the health of the Grand Officers had been received, and he felt sure, when he communicated to them the fact, that they would feel much gratified, because the Canonbury Lodge represented a large body of justly distinguished Masons. It only became him to say that he was but a junior amongst the Grand Officers, but he could not, on that account, refrain from tendering them his sincere thanks on behalf of the R.W.D.G.M., whose praise was in all our Lodges, and in the name of other Grand Officers, both past and present, he begged to tender his sincere thanks for the honour conferred upon them in the unanimous and hearty manner the toast had been received. The W.M. then rose for the purpose of proposing the next toast, which was one always gratifying to the members of the Canonbury Lodge, and when gentlemen came forward and were made in that Lodge; they each felt proud of their new brethren, so without further preface he begged to propose the health of "The Initiate." Bro. Bohn, the Secretary, was called upon for "The Entered Apprentice," which he sang tastefully, and was

chorussed by the brethren present with a right good will. Bro. Stockwell, the initiate, would not attempt to say much about what he did not properly yet understand, but could only express regret that he had not been made a Mason years ago; still he hoped he was not too old to be found a willing and happy contributor in behalf of those poorer brethren who might require his aid; and for the honour they had done him he begged to return them his warmest thanks. The W.M. next begged leave to propose a toast which could not fail of being received with the utmost enthusiasm. The Lodge had specially requested, and Bro. J. Savage had as readily complied with their request, that he would perform the ceremony of installation. How that ceremony had been performed it was needless for him to say, as they had seen for themselves; he should therefore ask them to give a good fire after drinking Bro. Savage's health, and a cordial welcome to him whenever he did them the honour to visit the Canonbury Lodge." Bro. SAVAGE, S.G.D., in reply, said he should be one of the most ungrateful of men if he did not express his fullest thanks to them for the very kind way in which the mention of his name had been made and responded to. He was no stranger to their generosity of sentiment, as this was not the first or second time he had experienced such a welcome at their hands; but of late it had been his annual good fortune to be present at their installations, and instead of the honour flowing from him, it was he who was the recipient, for it was an honour conferred upon him, and a mark of respect very flattering to him, when they called upon him to perform the Canonbury installation, and so long as they did so so long he should feel it a privilege, duty, and happiness to obey their call, and when the time came round, to renew his visit. He was particularly proud of being there, for he thought there was great credit due to the promoters in getting up such a Lodge in Islington, and for the spirit with which it was maintained—such being a matter of special gratification to him as a resident and one connected with the parish. In conclusion he begged to drink "Prosperity to the Canonbury Lodge, and health and happiness to its members, both individually and collectively." The health of "The Visitors" was the next toast, for which Bro. BLACKBURN returned thanks. Bro. FILER, P.M., said that it fell to his lot to perform a very pleasing duty, and complimented the W.M. on attaining the position he now occupied. It must be remembered that the W.M. was a child of the Canonbury Lodge, and it seemed but yesterday since he himself had the pleasure to initiate Bro. Eusom their worthy and excellent W.M. He was glad to be able to bear testimony to the assiduity of the W.M., he was always punctual, and had been popular in all the offices he had held, owing to the pains he had invariably bestowed on making himself thoroughly acquainted with the duties of each, and he felt certain that though he had now attained the summit of Lodge eminence he would still be found a persevering and worthy Master, and he (Bro. Filer) was happy it had fallen to his lot to see him in that position and to be enabled to call upon the brethren present to drink to the health of their newly installed W.M. The WORSHIPFUL MASTER in reply stated he had always done his best, to the best of his ability, to carry out his duties though he could not take to himself all the credit Bro. Filer had bestowed upon him, yet as far as he could follow out the example of Bros. Filer, Bohn, and Hill, he should consider himself bound to do, and he hoped to hand over the Lodge to his successor noway diminished in effectiveness, number, and respectability. With those hopes and promises, he had to express to the brethren his obligation for their very kind reception of the toast. The next toast was the health of "The P.M.s. of the Lodge," and the W.M. said he should not offer many words as an introduction of the names of Bros. Filer, Bohn, Hill, and the absent immediate P.M., Bro. W. Cox. The first three were Masons of repute and standing, and it was a subject of congratulation to himself that he had such experienced guides to fall back upon as a council of reserve. Their value to the Lodge the members well knew, and hoped they would testify in the way they received the health of the P.M.s. of the Canonbury Lodge. Bro. FILER, P.M., found himself in his usual position, that of wanting a varied form of words to express their thanks. The P.M.s. of a Lodge always had one set duty, and it seemed on him devolved that duty, so that he could only reiterate the thanks he had often before tendered them. This might appear a bold way of returning thanks; but they must remember the P.M.s. were not in the condition of officers that changed every twelve months, and could find something new to say for themselves, but they were stationary bodies and that must be their excuse, if excuse were needed, for travelling so often in the beaten track. For the compliment paid them he, for himself and his brother P.M.s., begged to return their thanks. The WORSHIPFUL MASTER then gave "The Wardens and Officers of the Lodge." Bro. EDWARD COX, S.W., returned thanks in his own name, and as S.W. accepted the compliment paid him, hoped that with their favour he might be enabled to do his duty to the satisfaction of the Lodge, in which he assured them no attempts should be spared on his part, either in time of labour or refreshment. The other officers having each expressed their intention to go and do likewise, the Tyler's toast brought to a conclusion the installation meeting of the Canonbury Lodge for 1860.

INSTRUCTION.

GLOBE LODGE (No. 23).—On Thursday, March 1st, this Lodge will meet at seven o'clock, at the Red Horse, No. 10, Old Bond-street. The ceremonies of consecration and installation of W.M. will be rehearsed, and also the four last sections of the first lecture. The musical portion

of the ceremonies will be under the direction of Bro. M. Cooke, Honorary Music Master to the Girls' School. A very numerous attendance of brethren is expected.

PROVINCIAL.

BERKSHIRE.

MAIDENHEAD.—*St. John's Lodge* (No. 1097).—The third meeting of this new Lodge took place at the Orkney Arms Hotel, on Monday, the 13th instant, when Bro. Wm. Brooks of the Middlesex Lodge, No. 167, was admitted a joining member. Bros. Williams, Boyer, Merritt, Hodges, and Skindle passed a most satisfactory examination, and were advanced to the sublime degree of Master Mason. Bros. Ward and Durrant also passed through their examination with much credit and were duly promoted to the degree of F.C. Four candidates were then proposed, balloted for, and approved as initiates. Three being absent, the fourth, Mr. Frederick Henry Cooper, was initiated into the mysteries of pure and ancient Freemasonry. The manner of delivering the ceremonies by the W.M. (Bro. E. S. Cossens,) was exceedingly gratifying to a full Lodge. He was evidently in ill health, but he commenced soon after high twelve and continued his duties up to six o'clock, when labour ceased and all retired to refreshment, which was furnished, as Bro. Skindle always does, most excellently. The only thing wanting was a more numerous attendance at the banquet, the absence of several was unavoidable, several travelling many miles before they slept. The W.M. appointed his zealous S.W. (Bro. Venables,) as Organist to the Lodge. He also appointed Bro. Hodges as the Secretary of the Lodge, and Bro. Williams as the Director of Ceremonies. Amongst the visitors we noticed Bros. H. E. Jordan, P. Prov. G. Reg., and P.M. No. 597; Platt, P.M., &c.

BRISTOL.

BRISTOL.—*Royal Sussex Lodge of Hospitality* (No. 221).—The annual festival of this Lodge was held on the 27th ultimo, at the Victoria Rooms, Clifton, under the presidency of the W.M. Bro. E. M. Harwood. The large number of one hundred and twelve brethren dined at the Guildhall Hotel. The dining room, which is itself beautifully painted in the "Owen Jones" style, was further decorated with two brilliant gas pillars (kindly lent by Bro. Butcher, of Clare Street), each about ten feet high, placed at the back of the W.M.'s seat. The dinner was honoured by the presence of the R.W. the Prov. G.M. of Bristol, Bro. Henry Shute; the R.W. the D. Prov. G.M., Bro. W. Powell; and several Officers of the Provincial Grand Lodge, as well as the W.M.s., officers and brethren of various Lodges of Bath, Glastonbury, &c. Several brethren, officers in the line, militia and Bristol Corps of Volunteer Artillery and Rifles, were also present, nearly all of whom, together with a large number of brethren, members of those bodies, appeared in uniform, and greatly added to the gaiety of the scene. The band of the Royal Antrim Rifles was, by the kind permission of the commanding officer of that regiment, stationed in the gallery, and during the evening delighted the brethren by playing a fine selection of operatic and other music, alternately with the talented family of Bro. W. Maby. The usual Masonic, loyal, and other toasts having been given by the W.M., and duly responded to, the festivities of the evening were brought to a close at rather a late hour, and the brethren departed in peace and harmony.

DEVON.

PLYMOUTH.—*St. John's Lodge* (No. 83).—This Lodge assembled on Tuesday, the 7th of February, at the Masonic Hall, in the Union Road, in Plymouth, at six o'clock in the evening, it being its first meeting for the new year. Present: John Dupré, W.M.; J. B. Gover, P.M.; F. B. Holmes, S.W.; Thomas Harfoot, J.W.; J. R. Brewer, P.M., Sec.; B. Phillips, S.D.; Bro. Martin, J.D. *pro tem.*; Bro. Finemore, I.G.; V.W. Bro. Maynard, P. Prov. G. Treas.; W. Bro. Thomas, P. Prov. G. Supt. of Works; W. Bro. Ash, A. Prov. G.D.C.; Bro. Walton (visiting), No. 387, Malta; Bro. May, No. 185; Bro. James, No. 185; Bro. Taylor, No. 185; Bros. Avery, Tarratt, Sen. Steward; Trone, Jun. Steward; Bros. Hawke, Stephens, and Ryder. At this meeting, Bros. Hawke and Stephens were advanced to the third degree, and Bros. Ryder and Trone to the second. A letter was received from Lodge Friendship, No. 238, Devonport, calling upon this, as the senior Local Lodge, in number, to convene a meeting of the seven Lodges of the neighbourhood, to entertain the propriety of "raising structures for the accommodation of the Craft in some central part of these towns;" and noticing "that the greater part assemble at the houses of licensed victuallers or inns." The Worshipful Bro. Thomas, P. Prov. G. Supt. of Works considered the letter entitled to notice. It was remarked, that as a copy of this letter had also been forwarded to every local Lodge, and one had already given publicity to its decision, Lodge Friendship, might now fall short of its full expectation. The subject was, however, more particularly directed to the attention of this Lodge, and whatever opinion it might form, it ought, in fraternal courtesy, to meet the request of Lodge Friendship, than which no Lodge in the neighbourhood was better enabled to enhance its own comforts, nor more ready to promote those of other Lodges. Here was a proof manifest. It had in all it did or anticipated hearty good wishes. Bro. Gover, P.M., moved that a letter should be forthwith sent the Master and Secretary of Lodge Friendship, acknowledging the receipt of their circular, stating the cause of not answering earlier, and assuring them of the readiest fraternal compliance with their

views, as to the place and time of assembly for the consideration of the matters which they were desirous of submitting to the Craft. Bro. Dupré, the Worshipful Master, considered this step the better. To take any other at the present time, he thought would be premature, if not indiscreet. He knew that one Lodge had decided, and from its peculiar position, it could not well do otherwise; but even this Lodge might attend the assembly of the six, whose opinions were not yet known, and be pleased to hear them. It might add its influence by way of argument, although it could not now be expected to give its support by way of cooperative movement; and its presence would therefore be most desirable. He, consequently, felt disposed to second Bro. Gover's motion—which was unanimously carried. The other necessary business of the evening having satisfactorily terminated, the Lodge closed with accustomed prayer, and the brethren separated at an early hour.

KENT.

FAVERSHAM.—*Lodge of Harmony* (No. 155).—A meeting of this long established Lodge, which has been dormant for some few years, and now resuscitated with fair prospect of strength and vigour, was held on Monday, February 6th, at the Ship Hotel. There were present Bros. S. M. Shrubsole, W.M.; Brooke Jones, S.W., and S.G.W. of the province; Stephen Shrubsole, J.W.; Keddell, P. Prov. S.G.W.; How, Prov. G. Dir. of Cers., Herts. Bros. C. B. Shrubsole, and Green, of No. 184, Francis F. Giraud, William Maile, and S. B. Sharp, were raised to the third degree. Bro. Brooke Jones was unanimously elected W.M. for the year ensuing; and Bro. C. Shrubsole, Treasurer. All business ended, and the Lodge closed, the brethren adjourned to refreshment, and the thanks of the members were voted to Bros. How and Keddell for their attendance and aid in the working.

LANCASHIRE, EAST.

BOLTON.—*St. John's Lodge* (No. 268).—The annual festival of this Lodge, and the meeting for installation of Worshipful Master and investiture of officers, was held on Wednesday, the 13th of January, 1860, at the Lodge room, Commercial Hotel, Bolton, at four o'clock in the afternoon, when there was an average attendance of members of the Lodge; Bros. John Aspinwall, Prov. G. Organist, and W.M. of Anchor and Hope Lodge, No. 44; John Bromley, P.M. of St. John's Lodge, No. 436; William Sharples, of Lodge No. 44; and Thomas Glaister, J.W. of Lodge of Antiquity, No. 170, being the visitors present. The Lodge having been opened by Bro. Thomas Entwisle, W.M., and his officers, and the minutes of the last regular meeting duly confirmed, Bro. William Bawden, S.W., was duly presented to Bro. John Mitchell, P.M. and Treasurer, and a board of installed Masters, and solemnly obligated, installed, and proclaimed according to ancient form. The following were nominated by the W.M. as his officers for the ensuing year:—Bros. Thomas Mitchell, S.W.; Peter Roscow, J.W.; G.P. Brockbank, Sec.; Robert Dean, S.D.; Wm. Feitcroft, J.D.; Joseph Howarth, P.M., Dir. of Cers.; Richard Barlow, I.G.; and William Welsh, Steward. Bro. John Mitchell was unanimously reelected Treasurer, and Bro. William Dawson reelected Tyler. The newly appointed officers were then duly invested with the badges and jewels of their respective offices and addressed by Bro. Dawson, P. Prov. G. Dir. of Cers., on the duties and obligations imposed upon them. The installation ceremony was performed by Bro. Mitchell in a most eloquent and impressive manner, and gave great satisfaction to the brethren assembled. Bro. John Smith, P.M., proposed, and Bro. John Mitchell, P.M. and Treas., seconded, a vote of thanks to Bro. Thomas Entwisle, the retiring Master, for the very able, efficient, and gentlemanlike manner in which he had discharged the duties of his high position during the past year, and for the great interest he has at all times taken in the welfare and prosperity of the Lodge. The resolution having been unanimously and cordially carried, Bro. SMITH proceeded to address Bro. Entwisle, stating that the brethren who had witnessed his highly efficient manner of conducting the business of the Lodge during the year just past were desirous to mark their sense of his conduct by presenting him with a small token of their esteem, and he had great pleasure in attaching to his breast a small silver Past Master's jewel as the most appropriate way in which their sentiments could be conveyed, and he wished him many years of health and happiness in which to wear it with honour to himself and credit to the Lodge. Bro. ENTWISLE, who was much moved at the presentation and the remarks which accompanied it, expressed the gratitude he felt at having his humble services so prominently noticed; he had only endeavoured to do his duty in the position to which they had been pleased to call him, and he little anticipated any other reward than the satisfaction arising from the conviction of having conscientiously discharged his duty to the best of his ability. The Lodge then adjourned from labour to refreshment. Bro. Bawden, W.M., occupied the chair, supported by Bros. Aspinwall, Prov. G. Org. and W.M. No. 44; Sharples, No. 44; Glaister, J.W., No. 170; Hugh Jones, W.M. No. 436; Thomas Beswick, S.W., No. 436; Daniel Knott, No. 135, Shrewsbury; and many of the Past Masters and members of the Lodge. After dinner the WORSHIPFUL MASTER proposed "The Queen and the Craft," which was given with musical honours, followed by the "Earl of Zetland, M.W. Grand Master of England," and the "Lord Pamure, R.W. Deputy Grand Master," both of which were received with every demonstration of respect. Bro. John MITCHELL, Treasurer, proposed "The health of Stephen Blair, R.W. Prov. Grand Master for East Lancashire," and paid a high compliment to that gentleman for the dignified

and impartial manner in which he acquitted himself in his high station, and congratulated the brethren on his restoration to health, which had for some time been precarious. Bro. Peter Roscow, J.W., next proposed "Bro. Albert Hudson Royds, D. Prov. G.M.," and "The Prov. Grand Officers past and present." Bro. Roscow eulogized the D. Prov. Grand Master as one of the most industrious Masons in the provinces, and one well calculated, not only by precept but example, to raise the province of East Lancashire to the highest possible standard. Many of the Provincial Officers were known to the brethren assembled, and no one could doubt that many of them were peculiarly adapted to the positions they occupied, and it was pleasing to see, in their own Lodge more than one representative present that evening. The toast was briefly responded to by Bros. Aspinwall, Prov. G. Org., and Mitchell and Fitznewton, Prov. G. Stewards. Bro. ENTWISLE, P.M., in a very flattering speech proposed "The health of the Worshipful Master, Bro. Bawden," speaking highly of his diligence and attention as one of his officers during the past year, and anticipating, under his presidency, a unanimous Lodge and a well trained staff of officers. Bro. BAWDEN, in reply, thanked the brethren not only for their kindness in drinking this toast, but also for his election in so cordial and pleasing a way to the position he then occupied; he said that he had endeavoured to make himself able to fill every office he had previously filled, in a creditable manner, and hoped, with that assistance which he confidently believed he should receive from the officers that day appointed, that at the termination of his year of office the brethren would say that Lodge No. 268 was not impaired in its efficiency, and that he should at least stand as high in their estimation as he did at the present moment. He wished, however, to claim their attention for a moment to propose a toast which every brother would be glad to do honour to, and which was never omitted on these annual gatherings, he meant "The Past Masters—the pillars of the Lodge;" with this toast he would couple the name of Bro. Entwisle, the retiring Master, whose conduct, in discharging the duties of his office, the brethren had that day borne tribute to in open Lodge, and, after that, needed no incentive from him to ensure a favourable reception. Bro. ENTWISLE responded, and thanked the brethren for a repetition of the kind expression of feeling which had been previously manifested on the occasion referred to by the Worshipful Master, and expressed his readiness to give every assistance to the Worshipful Master and his officers during the next year, desiring them so to work that this Lodge should continue to hold the high position which it at present enjoys—a really working Lodge. The veteran Bro. DAWSON, senior Past Master of the Lodge, also responded, expressing his satisfaction that as years rolled on and the Lodges in the town increased both in strength and efficiency, that No. 268 still maintained and enjoyed a preeminence as a working Lodge, and hoped it would continue to do so when the present members would be forgotten. Bro. BROCKBANK, the Secretary, as the next senior Past Master, humorously responded to the toast, claiming precedence of Bro. Dawson, as that brother succeeded him in the chair, the friendly dispute enabling the brethren to relax the gravity of their countenance and be amused at the Secretary's point—the fact being that Bro. Dawson actually filled the office of Master for the first time in the very year the Secretary was born. Bro. JOHN SMITH, P.M., in that peculiarly felicitous and cordial way which preeminently render him the most suitable exponent of this toast, claimed the good offices of the brethren for the visitors, and enlarged on the necessity for visiting in order to attain a knowledge of the working adopted by the various Lodges, and to secure harmony and good fellowship throughout the fraternity. The toast having been enthusiastically drunk, was responded to by Bros. Aspinwall, Jones, Glaister, and Beswick, in brief but appropriate terms. The WORSHIPFUL MASTER then asked the brethren to pledge the officers of the year, and stated that he had selected only such brethren for the office as he believed were not only able but willing to discharge their duties both honourably and creditably; he had every confidence in them all, most of them being tried men, and he solicited for them the attendance and support of the members to encourage them in their labours. Bro. MITCHELL, S.W., responded on the part of the officers, and promised, during the year, to be faithful to his trust, punctual in his attendance, and constant in his duties. The Secretary also responded in a characteristic speech, thanking the brethren for their uniform kindness and partiality towards him, and expressing the great satisfaction he felt at having been solicited to fill, for the tenth time, the office of Secretary of the Lodge. The Treasurer also expressed the pleasure he felt at being thought worthy of reappointment, and his willingness at all times to render all the assistance that lay in his power to young and aspiring officers. "The Officers of the past year" were duly honoured and responded to by Bros. Kirkham, Mitchell, and Roscow. The Tyler proposed the last toast, "To all poor and distressed Masons round the globe, and a speedy relief to them," and the brethren immediately separated.

BURY.—*Lodge of Relief* (No. 50).—The monthly meeting of this old established Lodge was held on Thursday evening, February 9th, at the Hare and Hounds Inn. The Lodge was opened in due form by Bros. John Parks, W.M.; Edward Barlow, (in the absence of Bro. Fishwick), S.W.; and George M. Tweddell, J.W.; when the minutes of the previous meeting were read and confirmed. The Lodge was then opened in the second degree, when Bro. Robert Lever was passed to the degree of Fellow Craft, the ceremony being performed by Bro. Binns, P.M. The Lodge being duly closed, the meeting was adjourned until Thursday nearest the next full moon, emergencies excepted. Amongst the visiting

brethren was Bro. McKean Buchanan, the celebrated actor who was fulfilling a short engagement with Bro. Wardhaugh, of the Bury Theatre.

BURY.—*Prince Edwin's Lodge* (No. 150).—The monthly meeting of this Lodge was held at the Bridge Inn, on Wednesday, February 8th, when two brothers were raised to the sublime degree of M.M., the ceremony being performed by Bros. John Redfern and W. Binns, both P.Ms. of the Lodge of Relief, No. 50.

STAFFORDSHIRE.

BURTON-ON-TRENT.—*Abbey Lodge* (No. 907).—On Tuesday, February 7th, the fifth anniversary of the above Lodge was celebrated with unusual *éclat*. The occasion was peculiarly interesting in consequence of its being the inauguration of the new and handsome Lodge room, built by the Burton Brewery Company, at the rear of their premises in High-street, for the use of the board of directors, and by them kindly allowed to be used by the Masonic Lodge of Burton. The Lodge was opened at one, p.m., and we were glad to observe so large an attendance of the Craft. Bro. Whittingham, the newly installed W.M., opened the Lodge, after which Bro. Ward, of Newcastle, D. Prov. G.M. of Staffordshire, entered the Lodge, accompanied by a number of present and past provincial Grand Officers of Staffordshire, Derbyshire, and Worcestershire. The Deputy Grand Master then took the chair, and was saluted by the brethren present with the usual honours. He then expressed the pleasure he had in meeting so many brethren, and congratulated them upon having possession of so large, handsome, and commodious a Lodge room. He then resigned the chair to Bro. Stone, P. Prov. S.G.W. of Staffordshire, who proceeded to initiate Mr. Michael Arthur Bass (son of Mr. M. T. Bass, M.P.) into the mysteries of Freemasonry in ancient and solemn form. We may here remark that Bro. R. Forman presided at the harmonium, and during the ceremonies played several appropriate pieces, which tended materially to enhance the solemnity of the mystic proceedings; whilst Bros. Sherwin, Bobart, and others, on the introduction of each candidate into the Lodge, chanted the appropriate piece, "Guardian genius of our art divine." After Bro. Bass had been initiated, the chair was taken by Bro. F. Butel, P. Prov. S.G.W. of Derbyshire, who initiated Mr. Frederick James Forman, of Derby, into the mysteries of Freemasonry. Afterwards Bro. Whittingham, W.M., initiated Mr. Lewis F. Day, of Burton. Mr. Wm. Richard Holland, of Ashbourn, was also balloted for and elected, but he was not present to be initiated. During the time the Lodge was sitting, Bro. SMITH rose and, addressing Bro. Wm. Bowley (Sec., and last year W.M.), said—Bro. Bowley, I have been deputed by the brethren of the Lodge to present to you a Past Master's apron and a Past Master's jewel as a small recognition of the valuable services you have rendered the Lodge during the past two years. It is a trifling gift, but I am sure you will value it all the more when I tell you that it was raised by the small contributions of every member of the Lodge, and by not a few visiting brethren. Bro. BOWLEY made a feeling reply, in the course of which he remarked that the Lodge had met on eighty-four nights, and he had attended it eighty-three nights out of the eighty-four, officiating as an officer for eighty nights. He could assure the brethren he highly appreciated the compliment they had just paid him, and he should continue to render all the assistance he could to the Abbey Lodge. Before the Lodge was closed, the D. Prov. GRAND MASTER of Staffordshire expressed the satisfaction it had given him to be present, and he considered the Lodge in as satisfactory a state as any in Staffordshire. Amongst those present were Bros. Whittingham, W.M.; Stone, P.M.; W. Smith, P.M.; J. Bloor, P.M.; W. J. Gothard, S.W.; T. S. Whittam, J.W.; W. Bowley, P.M., Sec.; J. Matthews, S.D.; J. Anderson, J.D.; H. T. Bobart, I.G.; J. Lane, Tyler; R. R. Bellamy, E. Noon, R. Forman, F. Forman, A. Bass, L. Day, W. Coxon, E. Alcock, H. Goodger, T. W. Bindley, W. Stanley, T. H. Bobart, E. Smith, jun., F. J. Thompson, T. Peach, jun., J. Sherwin, R. Warner, F. Butel, W.M. No. 981, H. Birch, W. Clarke, E. Lowe, &c. Visitors:—Bros. Ward, D. Prov. G.M., Staffordshire; E. Giles, P. Prov. J.G.W., Worcestershire; J. Hancock, P.M. and W.M., and P. Prov. G. Purs. of Staffordshire; W. Giles, W.M. No. 315; H. Carson, W.M. No. 446; J. Smith, No. 1033; Alonzo Thorpe, No. 1033; Jas. Crossley, No. 315; J. German, No. 315; T. R. Evans, No. 85; G. Cooper, No. 570; J. Jobson, No. 315; F. G. Martin, No. 981; Charles Haslam, No. 981; William Cantrell, No. 315; Felix Butel, No. 315. At half-past four o'clock the banquet was served up in the Lodge room, and reflected great credit upon Bro. Whittingham. The Worshipful Master presided, and in succession gave the toasts "The Queen and the Craft;" "Earl Zetland, G.M. of England;" "Lord Pannure, D.G.M., and the other Officers of the Grand Lodge;" and "Col. Vernon, Prov. G.M. of Staffordshire." Bro. STONE gave the health of "Bro. Ward, D. Prov. G.M. of Staffordshire," whom he described as one of the worthiest Masons of the present day; and remarked that Col. Vernon attributed the high position to which his province had attained mainly to the exertions of Bro. Ward, who made a point of personally visiting and inspecting every Lodge in the province. Bro. Butel gave "The Past and Present Grand Officers of Staffordshire," which was acknowledged by Bro. STONE, who proposed "The newly initiated brethren, Bros. Bass, Forman, and Day." Bro. DAY returned thanks. Bro. GERMAN gave "The Master of the Abbey Lodge, Bro. Whittingham," remarking that he understood the W.M. was one of the first that had been initiated into the Lodge; he had gone through all the subordinate offices with zeal, and he (Bro. German)

had no doubt he would fulfil the duties of his high office with credit to himself, and with the approbation of the brethren. The W.M. made an appropriate reply, expressing his determination to fulfil the duties of his office to the best of his ability, and expressing a hope that he should be well supported by his officers. Bro. ANDERSON gave "The Past Masters of the Lodge," which was responded to by Bro. Bowley. "The Past and Present Officers of the Prov. Grand Lodge of Derbyshire," was next given, and responded to by Bro. German. Bro. BLOOR gave "The Masters of other Lodges present," coupling with it the names of Bros. Carson, Giles, and Butel. Bro. Butel responded. "The Visitors;" "The P. Prov. J.G.W. of Worcester;" and several other toasts were given, and a most pleasant evening was spent, the honours of the Craft being accorded to each toast, whilst several brethren displayed their vocal abilities to the satisfaction all present.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—A meeting of this Lodge was recently held at the Star and Garter Hotel, in this town, for the purpose of the installation of the W.M., Bro. Josiah Betts, and officers for the year 1860, when there was a strong muster of members and visitors. Bro. King, P.M., presided. The Lodge being opened, and the minutes of the last meeting confirmed, the Treasurer's balance sheet was read, showing a credit of £35 4s. 8d. A letter from Bro. T. Clear (who had been a Freemason a quarter of a century), tendering his resignation, was read, and it was resolved that the same be received with regret, and recorded in the minute book of the Lodge, and that the feeling of the Lodge be conveyed to Bro. Clear. The Lodge was opened in the second and third degrees. The W.M. resigned the chair to Bro. Foster Gough, P.M., who had been invited to undertake the ceremony, and the W.M. elect was then duly installed, saluted, and proclaimed. The W.M. appointed and invested the officers for the ensuing year, viz., Bros. T. W. Cooper, S.W.; Turton, J.W.; Cooke, S.D.; Partridge, J.D.; C. H. King, Treas.; Warner, Sec.; Purnell, I.G.; Jones, Tyler; Cartwright and Wallace, Stowards; Iles, Chaplain; and Corke, Dir. of Cers. It was proposed by Bro. Col. Vernon, R.W. Prov. G.M., seconded by Bro. King, P.M., that a subscription of two guineas be presented the Royal Benevolent Association for Aged and Decayed Freemasons, which was carried unanimously. It was proposed by Bro. King, P.M., seconded by Bro. T. W. Cooper, S.W., and carried *nem. con.*, that a donation of five guineas be presented from St. Peter's Lodge to the funds of the Wolverhampton Rifle Volunteer Corps. It was proposed by Bro. Col. Vernon, R.W. Prov. G.M., seconded by Bro. King, and carried, that the thanks of the Lodge be presented to Bro. Gough, as installing Master, for the admirable and impressive manner in which he had performed that beautiful ceremony. The Lodge was then closed in due form and with solemn prayer, and at four o'clock the brethren adjourned to dinner, when upwards of thirty sat down, and the efforts of Bro. Trigger to cater for the brethren were well appreciated. After the cloth was drawn, the usual loyal and preliminary toasts were proposed and honoured. The health of the R.W. Grand Master of the province, Bro. Vernon, was proposed by the W.M., and drunk with full Lodge honours and much enthusiasm. In responding, the R.W. Prov. Grand Master also congratulated the members of the Lodge on the satisfactory state of the funds and the continued prosperity of the Lodge; he also spoke in graceful language of the cordiality and happy and proper spirit of emulation which pervaded the two only Lodges in the town, and he rejoiced to see it, and trusted that that noble rivalry might long exist, to the perpetuation of kindness and brotherly love; he also, in the course of his speech adverted to his attachment to St. Peter's Lodge by a double tie, for it was that Lodge that had given him his first chair. The health of the W.M. was pledged heartily, and he responded in a brief manner, and assured the brethren that he felt deeply the importance of the position he occupied, that he would endeavour to discharge his duty to the Lodge with promptness and sincerity, and he hoped to be able to merit their approval of the selection of him as W.M. The health of "The P.Ms. of the Lodge" was proposed by the W.M., and acknowledged by Bros. King, Caswell, Corke, and Vernon. He also proposed the health of "The Officers of the Lodge," which was duly acknowledged. The health of "The Visiting Brethren" was proposed by the R.W. Prov. Grand Master, and responded to by them, including Bro. Lloyd (Bristol), who alluded in gratifying terms to the very impressive manner in which the installation ceremony was performed, and particularly (in concluding) urged upon the members the value and great benefit of attending Lodges of Instruction and practice. The R.W. Prov. Grand Master very eloquently and feelingly proposed the health of "Bro. Gough, P.M., No. 769," which was appropriately acknowledged. During the evening the subscription list in behalf of the Royal Masonic Benevolent Institution, was passed round, and several brethren, headed by the R.W. Prov. Grand Master, subscribed to the fund. Bros. Gomersal, Fenton, Sollow, and others, agreeably enlivened the evening with songs, and after the last usual toast, this annual meeting pleasantly terminated.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The monthly meeting of this Lodge was held on Tuesday evening, the 7th instant, at the Old Ship Hotel. In consequence of the previously intimated visit of the D. Prov. Grand Master (Bro. Captain Dalbiae), there was an unusually strong attendance of the members of the Lodge, who were likewise honoured with the attendance of several provincial officers and brethren of the Royal Clarence Lodge, No. 338, and Royal Brunswick Lodge, No. 1,034; including Bros. G. E. Pocock, G.S.B. and Prov. G. Sec.

Taylor, Prov. G. Chaplain; Scott, Prov. G. Supt. of Works and P.M. No. 338; Tatham, W.M. No. 338; Jones, Chittenden, and Geere, No. 338; and W. H. Foakes, No. 1,034. The D. Prov. Grand Master, on his entrance, was received in the accustomed manner. The Lodge having been opened in the first degree, the accounts for the year were read, which were deemed of the most satisfactory nature, showing that fifteen initiations had taken place and that there was a balance of £35 (against a deficiency of £21 the previous year) in the Treasurer's hands. A ballot was then taken for Worshipful Master and Treasurer, when the unanimous choice of the Lodge fell upon Bro. V. J. Freeman, S.W., and Bro. H. Saunders, reelected Treasurer. Bro. G. Ancock was reelected Tyler. The Lodge was opened in the second degree, when Bros. Botting and S. Saunders were passed to the degree of Fellow Craft. The Lodge was then opened in the third degree and closed down to the second. Prior to the closing in the first, it was proposed by Bro. Woollen, P.M., and seconded by Bro. Jones P.M., that a Past Master's medal be presented to Bro. Moppett, W.M.; and Bro. Ade, P.M., Sec.; to the former for his constant attendance, efficient working, and general interest, and to the latter for his great exertions in bringing the accounts, which previously had fallen into sad neglect, into a proper state. The proposition was unanimously adopted. Bro. Wood, P.M., was elected Steward to the charities. The D. Prov. Grand Master then addressed the Worshipful Master, congratulating him upon his excellent working on this occasion and throughout his year of office, and his efficient body of officers; and expressed his pleasure at witnessing, that evening, a deserved mark of recognition at the hands of those over whom he presided. The Lodge was then closed in the usual form. At the next meeting the Worshipful Master elect will be installed.

BRIGHTON.—*Lodge of Masonic Instruction.*—On Tuesday evening, the 14th inst., the report of the Committee of General Purposes was read, showing a balance of a few pounds in favour of the Lodge, and liabilities (after the payment for the whole of the furniture and regalia) nil. Bro. Smithers, P.M., was reelected Treasurer; Bro. W. H. Chittenden elected Secretary; Bro. G. Ancock reelected Tyler; and a General Purposes Committee appointed. The Brighton Lodge of Masonic Instruction has been of material assistance to the members, and its present position is most satisfactory. A unanimous vote of thanks was awarded to Bro. Pocock, the retiring Secretary, for the zeal and interest displayed by him since the establishment of the Lodge.

WILTSHIRE.

SWINDON.—*Royal Sussex Lodge of Emulation (No. 453).*—At the regular meeting of this Lodge, held at the Goddard Arms, in January, Bro. Thos. Chandler was installed as W.M., the ceremony being admirably performed by Bro. Gooch, D. Prov. G.M. The new W.M. having appointed his officers, proceeded to initiate his son into the Order in a very masterly manner. At the conclusion of business, the brethren adjourned to a banquet, very admirably served by Bro. Westnacott; and after various appropriate toasts had been drunk, interspersed with music, the brethren parted in the utmost harmony.

YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge (No. 795).*—The monthly meeting of this Lodge was held on Monday evening, Feb. 6th, at the Golden Lion Inn, Bros. George Marwood, D. Prov. G.M., officiating as W.M. in opening the Lodge; Cooper, S.W.; and John Martin, J.W. The minutes of the previous meeting being read and confirmed, two candidates were balloted for and approved. Mr. Peter Stewart and Mr. William Turner, were then initiated into ancient Freemasonry; the former by Bro. Marwood; the latter by Bro. J. H. Handyside, P.M., and P. Prov. J.G.W. Bro. the Rev. William Croft was then passed to the degree of F.C. by Bro. Marwood. The ceremony of installing the W.M. elect, Bro. William Martin, and investing the Wardens, was then performed in an able and impressive manner by the R.W. Deputy Prov. Grand Master, who is one of the most active and energetic members of the Lodge. This beautiful ceremony being completed, Bro. Hunter, P.M., raised Bro. Simpson to the sublime degree of M.M.; after which the Lodge was closed in all the degrees, and the meeting declared adjourned until the first Monday in March, emergencies excepted. The following is a list of the officers for the ensuing twelve months:—Bros. William Martin, W.M.; John Jackson, S.W.; Watson, J.W.; J. H. Handyside, P.M., Sec.; R. Burgess, P.M., Treas.; W. R. Wilstrop, S.D.; — Gray, J.D.; John Rowtree, I.G.; and William Harrison, Tyler. The only visiting brother present was Geo. M. Tweddell, J.W. of the Lodge of Relief, No. 50, who expressed himself much pleased with the excellent working of the Lodge in his native place, as well as to find its members carefully preserving their funds for Masonic purposes, instead of spending the principal portion in festivity, as is done in some Lodges, whose members seem not to have yet seen the light so far as the real meaning and high object of Freemasonry is concerned. With a single Lodge in every market town, and more where necessary, to faithfully adhere to the ancient landmarks of Freemasonry both in precept and in practice, what an immense amount of good might be accomplished in the real elevation of the people. Incurrible characters would occasionally creep into the holiest places; but few men would fail to be benefited by attending and listening to their beautiful ritual, especially in such Lodges as that at Stokesley, in which the members seem determined to carefully guard it from the danger of falling into a sort of respectable "free and easy," where refreshment was more cared for than labour;

and for that reason they very properly rented their own Lodge room. We hope soon to hear that the brethren of this Lodge are thinking of building a Masonic hall.

ROYAL ARCH.

METROPOLITAN CHAPTER.

MOUNT STON CHAPTER (No. 169).—A convocation was held on Monday, Feb. 13th, at Radley's Hotel, New Bridge-street. The Chapter was opened by Comps. John Johnstone, M.E.Z.; Edward Spooner, H.; Henry Parr, J.; and others. A conclave of installed Principals was formed, and Comp. Jeremiah W. Long, M.E.Z. elect, was presented by Comp. How, and installed in the First Principal's chair, by Comp. Muggidge; the other two Principals had been installed at the convocation in January. The other officers are Comps. Partridge, Treas.; Goodwin, Scribe E.; Farran, N.; Taylor, P.S.; Boughley and Pratt, Assist. S. After the completion of the routine business, the Chapter was closed, and the Companions adjourned to dinner. The M.E.Z., in proposing the Past and Present Grand Officers, included the name of Comp. P. Matthews, P.Z., No. 11, and P.G. Dir. of Cers., who that evening had honoured the Mount Sion Chapter by his presence; and Comp. Matthews in responding referred to the Masonic attainments of his friend Comp. Long, who he was pleased to see presiding over so excellent a Chapter, a post he would fill with honour to the body, with credit to himself, and pleasure to all around. The Fitzroy Lodge had done him the honour of electing him to the chair, having for many years filled the responsible office of Secretary. From his own personal knowledge he was sure the Companions would find that Comp. Long would discharge the duties of his high station with the same zeal and ability that had characterized his Masonic career. Comp. Matthews, in allusion to the body of which himself and Comp. Long were members—the ancient Hon. Artillery Company—mentioned that so highly were his services appreciated in that corps, that at an early day Comp. Long would receive her Majesty's commission as lieutenant. (Cheers). Comp. Johnstone in a few words proposed the health of the M.E.Z., to whom, as a most able Mason, he had much pleasure in resigning the chair; and Comp. Long in reply assured the Companions he would do all in his power to promote the honour and well being of the Chapter, and without referring to his performance of previous duties, feeling he had great responsibility now thrown upon him, no efforts should be wanting on his part to conduct the affairs of the Chapter to the satisfaction of all its members. Comp. Long then proposed "The Visitors," coupling with it the name of Comp. Capt. Rough, whom he had the honour to succeed as Master of No. 830, from whom in Lodge he had received many kindnesses, and for whom he then asked a cordial greeting. Capt. Rough, in true soldierlike spirit, tendered his thanks, and referring to the volunteers said he could not better show the pleasure he felt at the movement than by expressing a wish that all were members of the Hon. Artillery Company.

SOUTH AMERICA.

PERU.

The following documents have just been issued, under date of 20th November last:—

"To the glory of the Grand Architect of the Universe. Francis J. Mariatigou (Pablo), President of the Constituent Assembly of Masons.

"The General Assembly, in session this day, have agreed to the following:—

"The General Assembly of Masons, who are in this Orient and that of Callao, having convened with the view of providing the means whereby to reestablish the Masonic institution in Peru and its dependencies, are of opinion—

"1st. That the high functions entrusted for the government of Masonry have unquestionably exceeded hitherto the limits assigned by the laws.

"2nd. That these same laws, far from accomplishing the object of our institution, by promoting the spread of the principles it professes, have occasioned the secession of one portion of Masons, and the oppression of another portion, who would continue to abide by them.

"3rd. That the state of anarchy to which Masonry has been reduced since July, 1856, must draw upon itself the reproach of all our brethren scattered throughout the world, while it threatens the downfall of the institution, by the extinction of confidence and enthusiasm among its votaries.

"4th. That under circumstances so pressing, it becomes needful to remove all the obstacles which impede the advancement of the institution, by forming a reunion; by complying solely with the law, which is based on reason and justice; by adopting, under such principles, the means calculated to preserve it. And in order to bring about the designed reorganization, they resolve—

"1st. That the means employed to save the Masonic association, from the 7th instant to this date, be approved.

"2nd. That the general statutes and by-laws of the Grand Orient, as well as those passed by the Grand Lodge, be rescinded.

"3rd. That a Constituent Assembly, composed of the three principal officers of each Lodge established in Lima and Callao, together with the three delegates selected by those which work at present in other Orients

under our jurisdiction, be invested, while concocting the new laws that shall guide the Peruvian Masoury, with full Masonic powers. That in no case they shall transfer the same to other persons or corporations, and that they may be authorized to open the labours with half and one of their total number of members, who reside in Lima and Callao.

"4th. That the Constituent Assembly shall not continue more than three months in the full exercise of Masonic powers, and that from this day measures shall be taken for its organization.

"Therefore, in the name and by the direction of the Constituent Assembly, I order that these resolutions be published, circulated, and duly fulfilled.

"Given at the house of the Masonic Association, in Lima, the 30th day of the M. M. Bul, in the year of True Light. 5859, (20th Nov., 1859).

"J. J. MARIATEGUI (Pablo),
"JUAN SANCHES SILVA, Secretary."

"To the glory of the Grand Architect of the Universe.

"The Masonic Constituent Assembly, established by the will of all M. M. Masons of this Orient and that of Callao, according to the powers vested in them, have decreed—

"Article 1. That from this date the Constituent Assembly assume the exercise of full Masonic powers, as conferred on them by the Third Article of the Agreement, approved to-day at the General Assembly.

"This shall be printed, and copies thereof sent to all the Lodges of our dependency, and also to foreign Grand Lodges.

"Given at the house of the Masonic Association, in Lima, the 20th of Nov., 1859.

"J. J. MARIATEGUI (Pablo),
"JUAN SANCHES SILVA, Secretary."

MASONIC FESTIVITIES.

OLD CONCORD LODGE BALL.

THE annual ball of the Old Concord Lodge was held on the 1st instant at the St. James's Hall, and was more than ordinarily successful, being attended by no fewer than four hundred and sixty-eight. This was the sixteenth anniversary of the Old Concord Lodge Ball, and the receipts will realize a large sum for the Masonic charities. The stewards were Bros. Swainston, W.M., president; Maney, P.M.; Booth, P.M.; Nicholson, P.M.; Kennedy, P.M.; Jackson, P.M.; Waters, J.W.; Davis, J.D.; Corben, I.G.; Arnell, Perkins, Abbott, Dixon; Emmens, P.M. and Sec. Bro. Bradley's band of twenty excellent performers were in attendance, and Bro. Frampton officiated as M.C. The company sat down to supper at one o'clock, after which dancing was resumed and continued until five o'clock. All the arrangements gave the greatest satisfaction.

Obituary.

BRO. WILLIAM BOSLEY.

WE believe that never since the death of the Rev. Henry Gipps was such funeral honours been paid to any citizen of Hereford as were offered on Monday, January 30th, as a tribute to the memory of the late Bro. William Bosley, and as an indication of the esteem which his family have earned among us. It illustrated the cheering fact that a man need only be good without being great, to earn from his fellow men a large measure of sincere respect. Monday being the day appointed for Bro. Bosley's funeral, the city presented an aspect of general mourning; for not only was there the customary closing of shops along the route which the funeral procession was to take, but in every part of the city houses were closed for the whole or a part of the day. The following was the order of the procession:—

Tradesmen of the city, and friends of the deceased, two abreast; Friendly Society, two and two; Freemasons, two and two; Tyler with drawn sword; Stewards with craped wands; the members of the Masonic body according to their respective degrees; the Holy Writings, with square and compasses thereon, carried by the oldest member of the Lodge, on a cushion covered with black cloth, followed by the Ven. Archdeacon Lane Freer, the Master of the Palladian Lodge, Hereford and H. R. Luckes, Esq., the Master of the Vitruvian Lodge, Ross.

The mourners came next, as follows:—T. Cam, Esq., Dr. Bleek Lye, Mr. Pearce, Mr. James, Mr. Preece, Mr. Meek, Mr. H. Murphy, Mr. Mann, Mr. Fowles, Mr. Howes, Mr. Murphy, Mr. Grimes. HEARSE: Mr. Upson, Mr. Price, Mr. E. Bosley, Mr. J. Bosley, Mr. E. E. Bosley, Mr. Higgs.

The body was buried in the family vault in All Saints burying-ground, in the above sign. The service was performed by the Rev. J. Underwood, after which each of the Freemasons in succession dropped upon the coffin the sprigs of cypress they had carried in their hands. The Ven. Archdeacon Lane Freer then (in the absence of the Chaplain of the Craft) offered up the following Masonic prayer over the grave of the deceased:—"The great Creator having been pleased, out of His mercy, to remove our worthy brother from the cares and troubles of a transitory life to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man; may we who survive him anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present

existence, we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other. Unto the grave we resign the body of our deceased brother, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world; and may Almighty God, of His infinite goodness, at the great tribunal of unbiassed justice, extend His mercy towards him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg for the honour of His name, to whom be glory now and for ever. Amen."—*Hereford Times*.

THE WEEK.

THE COURT.—The Queen and her family have at length returned to town for the season. On Saturday Her Majesty left Windsor for Buckingham Palace, accompanied by her husband and younger children; the Prince of Wales at the same time returned to Oxford. In the evening the Queen and the Prince Consort went to the Haymarket Theatre, and on Monday the Princess Alice, accompanied by the Princess of Leiningen, visited the Olympic. The Queen has received visits from the Prince of Orange, the Duchess of Cambridge and the Princess Mary. On Wednesday the Queen held the first levee of the season, at St. James's Palace; it was very numerously attended by the nobility and gentry.

IMPERIAL PARLIAMENT.—In the HOUSE OF LORDS on Monday, Lord Cranworth, in reply to Lord Chelmsford, said that he did not intend to refer the Endowed Schools Bill to a select committee. Lord Murray presented a petition from the vestry of St. George's-in-the-East complaining of the conduct of the rector, and asking for the interference of Parliament. The Bishop of Exeter denied that there was any evil which called for such interference, and the Bishop of London observed that if there had been no disturbance at St. George's last Sunday, it was owing to the presence of sixty policemen in the church. On Tuesday, Lord Malmesbury said that Lord J. Russell had, on the previous night, stated in the House of Commons that Mr. Bruce had only acted up to the instructions he had received from the then foreign secretary. Lord Malmesbury said that he should on Tuesday next make a statement relative to the exact instructions that had been given to Mr. Bruce. Lord Normanby then commented with considerable severity on the agitation by which the Sardinian governors in Central Italy had been appointed, and endeavoured to show that it was a mistake to believe that the people had submitted with patience to the provisional government. Lord Granville said that many of the details mentioned by the noble marquis were based on anonymous communications, and not worthy of credit. Lord Malmesbury regretted that parliament had been kept so long in ignorance of the official transactions of the government with reference to the Italian question. Lord Derby said that the Italian question was daily becoming more and more important, and hoped that the papers to be produced would contain the latest official information as to the proposed annexation of Nice and Savoy to France. It was incumbent on government to satisfy the public anxiety on this subject. Lord Granville replied that communications are still going on between the governments of France and England. In the HOUSE OF COMMONS, on Monday, Mr. Cochrane drew the attention of the house to the state of our relations with China. The honourable gentleman said that the demand that a British minister should be resident at the court of Peking, was intolerably unjust, and expressed a hope that he should receive an assurance that the government did not intend seriously to insist on carrying this point. Lord John Russell said that as for the operation of Mr. Bruce and the British squadron, the responsibility of that attempt remained with Lord Malmesbury; but Mr. Bruce had no reason to expect that his progress up the Peiho would be opposed, and that as he was bound to act up to the instructions he had received, the Government were justified in telling him that he retained their unlimited confidence. We cannot now do less than demand the ratification of the treaty of Tientsin. At half-past eight the house went into committee of supply. Lord C. Paget then rose to move the first vote in the navy estimates. The noble lord said that he would observe no mystery in communicating the fullest details to the house. He remarked upon the formidable character of the French and Russian fleets, and urged the necessity of keeping up our navy so as to be equal to any demand that might be made. On Tuesday, Mr. Berkeley announced his intention of bringing forward his annual motion for vote by ballot as soon as possible after the introduction of the reform bill; in reply to Mr. James, Lord J. Russell said that he would bring in his reform bill on the 1st of March. Mr. Spooner brought forward his annual motion, that the house should resolve itself into a committee to consider the acts for the endowment of the college of Maynooth, with a view to the withdrawal of any endowment out of the consolidated fund, due regard being had to vested rights and interests. The honourable gentleman contended that the college of Maynooth was a national sin, which was producing its natural fruits. Mr. Spooner concluded by calling on the house to put down "this monstrous and abominable system." The motion was seconded by Mr. R. Long. Mr. P. O'Brien and Mr. Hennessy opposed Mr. Spooner's motion, and were followed by Mr. Cardwell, who said that arguments against this grant would be applicable to the withdrawal of the grant for the education of Roman Catholics. Mr. Hadfield made

an anti-state church speech, and the house shortly after divided, when the motion was negatived by 186 to 128. The report of the committee of supply was brought up, and the house adjourned.—On Wednesday, Mr. Mellor moved the second reading of the Corrupt Practices Prevention Act (1854) Amendment Bill, and said that he did not affect to propose it as a final settlement of the question, but rather as a provisional measure until parliament could legislate effectively on the subject. The motion was supported by Mr. Hunt, who thought, however, that the bill contained many provisions which would require alteration in committee. The hon. member pointed out that the country would never consider the house in earnest in the matter so long as individuals continued to spend large sums for the purpose of obtaining seats in Parliament. Sir F. Goldsmid thought the bill inadequate and insufficient. Mr. Collier supported the bill, but suggested that it might be rendered more complete by the adoption of the clause contained in Sir F. Kelly's bill, rendering it necessary that every member, before taking his seat, should make a declaration that he had not paid, nor would pay, any expenses on account of his election except through the election auditor, together with a clause depriving of his seat any member who was proved to have made such payments, and another to make illegal the conveyance of voters at the expense of the candidate. Sir G. Grey declined to vote for the bill on the ground that there were two other measures on cognate subjects before the house. The motion for the second reading of the bill was withdrawn.—Mr. E. James then moved the appointment of a select committee to inquire into the operation of the act of 1854, and, after some discussion, the motion was agreed to.—Mr. Schollefield moved the second reading of the Adulteration of Food and Drink Bill. The motion was agreed to.

GENERAL HOME NEWS.—Cabinet Councils have been held twice this week, at which all the ministers have attended.—The public health has deteriorated during the past week according to the Registrar-General's returns, and the dreadfully cold weather has caused a large increase of disease and death.—At the beginning of the week the frost refused most of the ornamental waters in the parks to be frozen over; but, owing to the continuous fall of snow, the ice was far from safe or smooth; nevertheless, in spite of caution boards, some thousand persons ventured upon the unsafe and treacherous ice. On the Serpentine, where numbers were, spite of the risk, enjoying the excitement of skating, several immersions took place. Unfortunately in one instance this was attended with fatal consequences. The person who lost his life was named George Gard. He had been half an hour in the water before he could be rescued, after which all attempts at restoration proved fruitless. The other sheets of water had also their patrons, many of whom received a dipping for their temerity.—The great topic of discussion has been Mr. Gladstone's budget; and it is not too much to say that it has been received with disapprobation. At the meeting of the Marylebone Representative Council, Mr. Nicolay applied for "the use of the court house for a public meeting to denounce the new scheme of the Chancellor of the Exchequer for continuing the income tax at 7d. in the pound under £150 a year, and at 10d. in the pound above that amount."—At the ripe age of 74, on Sunday last, Sir William Napier breathed his last. This event took place at his residence, Scinde House, Clapham Park. Distinguished in the field as a gallant and successful soldier, he was no less famed in the gentler walks of literature, illustrating with his pen the history of that profession already honoured by the deeds of his sword. Sir William Napier's "History of the War in the Peninsula" cost the author sixteen years of continuous labour. He was himself a witness of several of the series of operations, and was engaged in many of the battles. His wide acquaintance with military men enabled him to consult many distinguished officers, English and French, and he was especially supplied with materials and documents by the Duke of Wellington and Marshal Soult.—A robbery has taken place at Bacon's Hotel, Great Queen-street. Mr. Leeman, a solicitor, has been staying at the hotel for some time, and in a box in his bedchamber was deposited a large sum in notes and gold, as well as jewellery. On retiring at night he locked his door, keeping the key in the lock, and on rising in the morning discovered that the door had been unlocked from the outside in a very skilful manner, and the money and other property abstracted. On a further search it was also ascertained that other bedrooms in the occupation of gentlemen had been visited in the same manner, and money, gold watches, jewellery, and clothes taken away. The total loss is believed to exceed £200. Since the robbery the police have been most active in their exertions to trace the deprecator, but at present without success.—On Monday, in the justice-room at the Mansion-house, an adroit thief, unawed by the presence of Sir R. W. Carden, contrived to abstract a pair of new trousers from a bag in possession of a journeyman tailor, who was so admirably intent in watching the decisions of the presiding magistrate as to be wholly regardless of the process of cutting open the bottom of the bag, by which the thief was enabled to perpetrate the robbery. The trousers, it transpired, were intended for Alderman Challis.—A Durham newspaper states that the excitement consequent upon the elopement of the Rev. William Prosser with a servant girl living at Croxdale Parsonage, has yet in no way abated, but seems to increase as various circumstances connected with the career of this accomplished hypocrite during his residence in that city come to be more maturely weighed. It is now ascertained that on his leaving Croxdale Parsonage, on Thursday, the 26th of January, he and his frail companion took tickets at Ferryhill Station for London, where, it would appear they arrived safely, for on the following Sunday the

couple were seen together at service in Saint Pancras Church.—On Tuesday, Elizabeth Welzenstein, Herman Frieck, and Magdalena Jordan calling herself Mme. Poninska, were charged at Marlborough street, with two others not in custody, with conspiracy and fraud against Mr. Joseph Stohwasser, tailor, of Conduit-street. The prisoner, Welzenstein, was the prosecutrix in the recent case in the Queen's Bench, in which an attempt was made to establish a charge of indecent behaviour against Mr. Stohwasser, whose charity had been greatly imposed upon by Welzenstein and her supposed husband. Mr. Stohwasser now accuses them of swindling him out of £300. They were remanded; bail refused for Welzenstein; the other two were ordered to find sureties for £200 each.—General Napier's funeral took place yesterday (Friday) at Norwood Cemetery.—The charming little theatre at Campden House is shortly to be the scene of a fashionable *réunion*, on the occasion of a theatrical performance in aid of the funds of the Royal Benevolent Society. Contrary to usual custom, the female parts are to be represented by lady amateurs, and not by professionals, while noble lords and M.Ps. will figure amongst the *dramatis personae*.—Of the members of the Rifle and Artillery Corps of Brighton, nearly one fourth belong to the Craft.

FOREIGN NEWS.—The *Moniteur* of Tuesday announced that the opening of the French senate and legislative body has been adjourned to the 1st of March. The greater part of the French manufacturers are aghast at the prospect of being compelled to compete with England. They do not seem to understand that, if one nation is to be benefited rather than the other by the treaty, it is France, and not England. Meantime trade in France is in an utter state of stagnation. It is obvious that capitalists do not choose to invest their money while it is yet uncertain whether the treaty will be ratified by England; but, apart from that, in Paris as in England, there is no confidence whatever in the pacific intentions of the French Emperor, or in the doubtful prospects held out for the definitive solution of the Italian question.—It is quite certain that the Austrian Government still holds out against the fourth proposition submitted by the British Cabinet. It has been rumoured within the last few days that a congress or conference will shortly assemble at Paris, Austria standing aloof; but there is no reason to believe that any official reply has yet been given by the Austrian Government to the proposals of Lord John Russell; it is probable, however, that a circular note will be addressed to the European powers within the next few days. It is now said that Austria will so far depart from the obstinate attitude she has hitherto maintained as to consent to the annexation of Parma and Modena to Sardinia, but that she still insists on the restoration of Tuscany to the Grand Duke and of the legations to the pope. The reforms promised in the Austrian ministerial programme are about to be granted. Every province will receive a separate constitution and administration according to the wants of the different nationalities.—We learn from Berlin that the reports circulating in Paris concerning an approaching conference of the four great powers (without Austria) on the English proposals, are here stated to be false. Prussia has not given in her adhesion to the English proposals, and probably she will refuse to do so.—Prince Gortschakoff is said to have informed the French government that the proposals of the British cabinet are not altogether a satisfactory solution of the Italian question, and a real understanding could only result from a conference of the five great powers.—From the United States we learn that on the 1st instant, Mr. Pennington (republican) was elected speaker, by a majority of one vote. On the 2nd a fire broke out in Elm-street, New York, by which fifty persons perished. The hat factory at Brooklyn blew up on the 3rd. The explosion was caused by the bursting of a boiler. Fifteen of the workmen were buried under the ruins. The Glasgow line of steamers has been withdrawn, and put on the Liverpool route.

INDIA.—Telegrams from Madras to January 16th announce that the Governor had proceeded on a tour to the south, and would be absent for two months. The 44th and 66th regiments, 200 of the 1st Dragoon Guards, with Artillery, Sappers, and Miners, and the 21st regiment of Madras Native Infantry, have been named for service in China.

TO CORRESPONDENTS.

"Y. N. T." writes—"Some years ago it was necessary, before being exalted into Royal Arch, to pass the chair of a Craft Lodge; does such Mason rank as a P.M., and can he open and close a Lodge?"—The practice still exists in Scotland and other countries, but it does not give the P.M. rank in England.

BRO. DAVISON will please accept our thanks. We do not remember having heard from him on the subject before.

"B."—Never.

"G.S."—The first Grand Stewards were appointed in 1728—their number being twelve—they have since been increased to eighteen.

"R.R."—We have no doubt of its being an assumed name.

"S.S."—A Lodge cannot alter its name without the approbation of the Grand Master or Prov. Grand Master.—See page 62 of the Book of Constitutions.